

PROPHET SPEAKS

[English Translation of Kalam-e-Nabuwwat]

Volume 2

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*Praise be to Allah, Lord of the Universe,
and Peace and Salats be upon
His Final Prophet and Messenger,
his Companions and Followers!*

PREFACE

In Volume 1 of *Kalam-e-Nubuwwat*, a selection of the Sayings of the Prophet pertaining to Beliefs and Faith had been presented. In Volume 2 of the *Kalame-e-Nubuwwat*, a selection of the Sayings pertaining to the *Salat* (the Prayer), the *Zakat* (Poor Due), Fasting and Hajj is being presented. The real soul and spirit of the acts of worship have been tried to be explained particularly in the explanatory notes.

It is the Right of our Lord, Almighty Allah, on us that we should bow before Him, and give real importance to the remembrance of Allah and His invocation. Without the cultivation of close relationship with Allah, it is impossible to build the character and conduct and the spiritual life. As breathing is essential for the existence of our physical being, similarly Faith in Allah and the state of being in His audience are necessary for the existence of our ethical and spiritual being, without which life becomes superficial. The object of declaring the *Salat* (the Prayer) as one of the pillars of Islam is that we can cultivate our relationship with our Lord and keep it intact.

As our life is a gift from Allah, the wealth has also been granted by Him alone. We should not only spend the wealth on our personal needs, but also should spend it in the Cause of Allah. Also we should take care of the poor and the indigent. Fasting cultivates the attribute of Fear of Allah in us. Hajj cultivates devotion for the Truth and bestows on us a universal concern, and creates a devotional passion in us so that our life should not become listless. Hajj also brings into open a live picture of the Day of Judgement when the entire humanity is gathered together.

The Islamic acts of worship have been ordained so that we can achieve the purity and loftiness of our thoughts, emotions, character and conduct which renders man eligible for the everlasting mercies and proximity of Allah.

Muhammad Farooque

FOREWORD

Our existence and our life are, in reality, connected with the Great and Beloved Entity of Allah. Hence, the value of acts of worship rendered to Him is also very extraordinary. Seeking the Good Pleasure of Allah is the most valuable thing, because of which man gets the proximity of Allah and gets bestowed with Allah's innumerable gifts and mercies. As Allah has created man through His Grace and Mastery, similarly He bestows on him through His Grace and Mastery that lofty position which is manifested only in his afterlife.

This lofty position and excellence in life is impossible to achieve without the servitude of Allah. Allah had ordained Hazrat Moses (pbuh) to go to Pharaoh who had made disobedience of Allah his standard of life, and tell him that this had rendered his personality worthless. If he wanted to build his personality in the right direction and save himself from destruction and obtain that real thing of life, i.e. such life which is not alienated from Allah, he should cultivate Fear of Allah and the sense of His Greatness in him, because the sense of the Greatness of Allah is the greatest thing that no kingdom can replace. Man's life cannot be cleansed from barbarity and evil without servitude and devotion to Allah.

The objective of human life is obtaining excellence in it. This excellence can be achieved when man adopts the way of life which Allah has fixed for him. Human life is quite vast; it encompasses issues pertaining to ethics, society, economics, politics, etc.

Moreover, man is not just a materialistic being. You cannot explain man's emotions and feelings on materialistic basis alone whether these emotions and feelings pertain to ethics or spirituality or the truth. The human nature desires eternity, while the materialists consider achievement of immediate benefits more important.

The way of life and the perception of worship that Islam presents introduce man to the everlasting values. Man is destined to have an eternal life, provided that he could prove his claim for it by his behaviour. The Islamic system of

worship and servitude is very comprehensive. Man's mental and ideological grooming through this is quite extraordinary. In the final analysis man is nothing but an entity of exquisite feelings. These feelings take him to the passion of servitude, and total submission to Allah becomes man's practice and habit. The uncountable mercies of Allah create in him the fervent feeling of gratitude towards Allah, and this feeling of gratitude manifests in the shape of Faith. This exquisite feeling also encourages man to show mercy to others.

It is the Right of Allah that we should bow before Him and live as His obedient servants. This is manifested through the *Salat*. It is the right of the servants of Allah that we should not leave them in the state of indigence. When Allah has bestowed us with wealth, we should spend it in the Cause of Allah and also help others who are poor and indigent. Fasting creates in us the fear of Allah and tells us that life is not confined to just eating and drinking, but has a higher and loftier purpose.

Hajj manifests the extreme devotion and dedication to the Truth. This is a sort of appearance before Allah and is a climax of the life of a Muslim. We enter into the *Salat* with the proclamation of *Allahu Akbar* (Allah is Great). Similarly, we enter the precincts of the House of Allah (*Ka'ba*) by wearing just two pieces of unstitched cloth (*Ihram*). We circumambulate the *Ka'ba* to manifest our love and devotion to our Lord. We kiss the Black Stone (*Hajr-e-Aswad*) to renew our treaty of servitude to Allah. Running between *Safa* and *Marwa* cultivates the passion for Jihad. Throwing stones on the *Jamarat* reminds us of the destruction of the army of Abraha who had come to demolish the *Ka'ba*. It also reminds us that our Allah is a living God and that He is still capable of helping and aiding the followers of His Religion, Islam. The stay in the *Arafat* is a universal gathering of the Muslims. It also presents a picture of the Day of Judgement. Hajj increases in us such a devotion that its value cannot be denied in the Islamic way of life.



WORSHIP AND SPIRITUALITY

ISLAMIC ACTS OF WORSHIP

Man is always in search of a godhead which he could make his centre of his desires and aspirations and before whom he could manifest his sense of servitude. Man has frequently stumbled and has gone astray in his search for a godhead. However, in spite of this he has not been able to destroy that sense of servitude and his search for a godhead which could get satisfied only with the finding of a true godhead. The Prophets of Allah (peace be upon them) have always rightly guided mankind in this behalf. They have informed us that man's godhead is Allah Who is the Creator and the Lord of the universe. The call of every Prophet was:

يَقُولُوا إِعْبُدُوا اللَّهَ مَا لَكُمْ وَمَنْ إِلَّا عَبْدُهُ هُوَ (الاعراف: ٥٩)

"O my people! Worship Allah, you have no other god but Him." (The Quran, 7:59)

The message of the last and final Prophet of Allah, Hazrat Muhammad (pbuh), was also that:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ (آلِإِنْجِيل: ٢١)

"O you people! Worship and serve your Guardian Lord." (The Quran, 2:21)

The Holy Quran has very clearly described that man has been created to worship and serve Allah alone and that man's life gets wasted if it is not adorned with the servitude of Allah.

وَمَا كَلَّقْتُ الْجِنَّةِ وَالْأَنْسَنِ إِلَّا لِيَعْبُدُونِي هُوَ (الذاريات: ٥٦)

"I have only created Jinns and men, that they may serve Me." (The Quran, 51:56)

The word "servitude" has a wider meaning. The real meaning of servitude is humility, submissiveness, meekness,

showing extreme deference; along with these, it also denotes love, devotion, worship and obedience. In Islam, servitude encompasses the entire human life. Servitude of Allah means that man should be devoted only to Allah; bow his head before Him alone; prostrate before Him alone; and obey and worship Allah alone in his entire life and never exclude any segment of his life from Allah's obedience. Man should be an obedient servant of Allah in every issue of life be it politics, civic life, economics, etc. and even eating, drinking, cultivating relationships with others, sleeping, waking up, etc. should also be under the Guidance and Will of Allah. Hence, following Islam in its entirety comes under servitude of Allah, and one cannot exclude any segment of life from this servitude.

In the organizational structure of Islam, the pillars of Islam – *Salat*, Fasting, Hajj and Zakat – are of great importance. These pillars of Islam are directly connected with Allah. They play an important role in creating and cultivating in man the spirit of servitude and its relish. They have a very distinctive status in Islam. The entire structure of Islam is built on these pillars. These are such exclusive and distinguished acts of worship that produce such strength in man which help him lead his entire life in obedience and servitude of Allah. This is the reason that most of the time people call the *Salat*, fasting and Hajj themselves servitude of Allah, though actually no part of Islam is excluded from the servitude.

Servitude is the Right of Allah. Serving and worshipping others than Allah is polytheism. Polytheism and worshiping others than Allah has been declared in the ancient Divine Books similar to promiscuity and immorality. The Holy Quran states:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَمَا أَخْرَى مِنَ السَّمَاءِ قَتَّحَطْفُهُ الظَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ
فِي مَكَانٍ سَحِيقٍ (٢٣:٣١)

"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place." (22:31)

Islam is the only way which creates excellence in human life. Through it alone we can reach objective of our nature. Signs of the mercy of Allah are spread out all over the heavens and the earth. Allah wants to extend His gifts and mercies to our world where we have been given the power of choice. He teaches us the etiquettes of life and bestows purity and loftiness to our life. There is none other than Allah who can grant us these mercies.

قُلْ هَلْ مِنْ شَرِّ كَلِبٍ كُمَّ مَنْ يَهْدِي إِلَى الْحُقْقَىٰ قُلِّ اللَّهُمَّ يَهْدِنِي لِلْحُقْقَىٰ (يوس: ٣٥)

"Say: 'Of your partners is there any that can give any guidance towards Truth?' Say: 'It is Allah Who gives guidance towards Truth.'" (The Quran, 10:35)

It is impossible to achieve perfection in life without the obedience and servitude of Allah. Without the obedience and servitude of Allah, life loses its real value.

SALAT (THE PRAYER)

Man is the servant and slave of Allah. Allah alone is man's Creator, his Lord and God. Accepting Allah as the Lord demands that man should lead his entire life under the obedience of Allah, make ordinances given by Him the Law of his life, bow and prostrate before Him alone. Man should not worship anyone except Allah. The *Salat* (*Salat*), in reality, is the method of Allah's complete worship. During the *Salat* (the Prayer), man is in frequent attendance before Allah and expresses his meekness and servitude, promises to walk on the Path shown by Allah and seeks forgiveness for his mistakes and sins.

Religion of Islam is nothing but recognizing the rights of Allah and His servants and fulfilling them. The *Salat* (the Prayer) and the *Zakat* are the two fundamental pillars of Islam which protect these rights and give an assurance to keep man on the straight path. The *Salat* is a perceptive act and makes man to get closer to Allah with fear, love and devotion. During the *Salat*, man converses with Allah. The *Salat* is the first inspiration of Faith. The *Salat* is the manifestation of man's servitude and Allah's Greatness. The *Salat* is remembrance of Allah, show of gratitude for His Mercies, and act of praising Him profoundly. This is the call of our heart and nature and quietness of our soul. Shah Waliullah says about the *Salat* thus:

إعْلَمْ أَنَّ أَصْلَانَ الصَّلَاةِ ثَلَاثَةُ أَشْيَاءٍ أَنْ يَخْضُعَ لِلَّهِ بِقُلُبِهِ وَ
يَذْكُرُ اللَّهَ بِلِسَانِهِ وَيُعَظِّمُهُ غَايَةً التَّعْظِيمِ بِجَسَدِهِ۔

(حجۃ اللہ البالغہ، جلد دوم)

"Know that the Salat is based on three things: Showing humility towards Allah in his heart; remembering Allah

by his tongue; and expressing immense glorification of Allah through his body.”¹

Showing extreme devotion and humility is not lawful except with regard to Allah. It is the Right of Allah alone that man should show humility and subjugation and present all his desires and emotions before Him. Sometimes, during the *Salat*, the Prophet of Allah (pbuh) used to get so emotional that tears used to flow from his eyes. One of the Companions of the Prophet says that he had seen the Prophet of Allah (pbuh) praying; tears were flowing from his eyes, excessive weeping had caused him to hiccup and it sounded as though a mill was running or a vessel was boiling.² The Prophet of Allah (pbuh) has said: “The *Salat* is performed in two, two *rak’ats* and after every two *rak’ats* there is “*Tashahhud*” (bearing witness), show of humility, submissiveness, begging and supplicating by raising the hands and saying: O my Lord! O my Lord. Whoever did not do this, his *Salat* is defective.”³

The *Salat* is a universal reality. The *Salat* is not only a part of human nature but also a part of the nature of every creature, without which you cannot perceive existence and survival of any creature. Hence, the Holy Quran says that the entire universe praises Allah:

الَّذِي تَرَأَّنَ اللَّهُ يُسْبِحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالظَّاهِرُ صَفَّيٌْ كُلُّ قَدْ
عَلِمَ صَلَاتَةً وَتَسْبِيحةً وَاللَّهُ عَلَيْهِ بِمَا يَفْعَلُونَ ﴿٢٤﴾ (الرُّوم: ٢٤)

*“Do you not see that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) *Salat* and praise. And Allah knows well all that they do.” (24:41)*

The word used in the Quran to denote prayer is *Salat*. The meaning of the word *Salat* in Arabic is to move towards a thing and enter into it. The *Salat* also denotes extreme

¹ Shah Waliullah, *Hujjatullah al-Balighah*, Vol. 2.

² Tirmizi, Abu Dawood.

³ Abu Dawood.

closeness. The *Salat* is the act of inclining towards Allah with complete devotion. The real spirit of the *Salat* is *Inabat ilallah* (turning repently to Allah). *Inabat* means loving Allah from the bottom of the heart and heeding to Allah.¹ Every heart has a natural longing for Allah. As man is in need of Allah's Mercy to fetch his sustenance, so also he is in need of worshipping and serving Allah to obtain real peace and tranquillity. *Salat* is a complete source of cultivating relationship between man and Allah. Through the *Salat* man obtains the audience of Allah and fulfils his last wish. During the *Salat*, man gets an opportunity to present his best emotions and passions before Allah and seek His Mercies. Therefore, the Prophet of Allah (pbuh) has said: "*The Salat is the comfort of my eye.*" To evince intense desire towards the *Salat* is the sign that man has made Allah the centre of all his attentions and has bounded all his hopes with Him. Such a person gets closer to Allah. Hence, to the person who longs to go back again to the mosque after exiting it, glad tidings have been given that Allah will shelter him under his shelter.

Incorporation of the *Salat* in life actually ensures Allah's protection. The Prophet of Allah (pbuh) says: "*Whosoever intentionally abandons the Salat, Allah lifts away His protection from him.*" When one loses the protection of Allah, none other can save him from destruction. Because of its importance, the *Salat* is never to be abandoned. If a person cannot offer the *Salat* standing, he has to offer it in a sitting position; if he cannot even do this then he has to offer it in a lying position. If he is unable to utter by mouth, he should perform it through signs.² While moving about if one cannot stop for the *Salat*, he has to offer it while moving.³ In the event of extreme fear, if one is on the mount or vehicle, he can offer the *Salat* facing towards any feasible direction.⁴

The *Salat* has been ordained in the same natural and ancient format and acts which had been current during the era

¹ *Al-Fawaaid Ibn al-Qayyim.*

² *Darqutni.*

³ *Abu Dawood.*

⁴ *Bukhari.*

of Hazrat Abraham (pbuh). The compilers of the Encyclopaedia also agree with this; they write:

"The Islamic *Salat* is somewhat similar to the Prayers of the Jews and the Christians."¹

Salat is obligatory five times a day. The entire time of our day has been encompassed with the *Salat* in such a manner that we will never remain unmindful and forgetful of Allah and our entire life can be filled with His remembrance. It is stated in the Quran:

أَقِمِ الصَّلَاةَ لِنِعْمَتِي (٢٠:١٤)

"And establish regular Salat for celebrating My praise."
(20:14)

Recital of the Quran has been made obligatory in the *Salat*. The first Chapter of the Quran (*Sura al-Fatiha*) is recited in every rak'at of the *Salat* along with any other portion of the Quran. *Sura al-Fatiha* contains the gist of the entire Quran. By including recital of other portions of the Quran in the *Salat*, its wisdom, insight and blessings have been incorporated into the *Salat*. Such recital in the *Salat* also reminds and refreshes the ordinances, instructions and guidance contained in the Quran.

The *Salat* presents a similitude of standing before Allah on the Day of Judgement. When a person stands in the *Salat*, he remembers the day when he has to stand before Allah on the Day of Judgement. In the *Salat*, we heed towards Allah and praise Him standing in rows; this is how we have to stand on the Day of Judgement. On that Day, when Allah calls us we will come out running out of our graves praising Him.²

To struggle and fight in the Cause of Truth and be prepared for it is obligatory on every Muslim. The *Salat* presents a sketch of that preparedness. It is reported in one of the Sayings of the Prophet of Allah (pbuh) that Allah loves two

¹ Vol. 4, p. 96, *Salats*.

² The Quran, 17:52.

kinds of line-ups: one is the line-up during the *Salat* and the other is the line-up of the Muslims during Jihad. There is a sort of similarity in some aspects between the *Salat* and the Jihad. Hence, it is narrated in Abu Dawood that:

كَانَ النَّبِيُّ ﷺ وَ جُنُوْشُهُ إِذَا عَلَوْا الثَّنَائِيَا كَبَرُوا وَ إِذَا هَبَطُوا سَبَّحُوا فَوَضَعُتِ الصَّلَاةُ عَلَى ذَلِكَ.
(ابو داؤد)

"When the Messenger of Allah (pbuh) and his army used to climb a hill, he used to proclaim the Greatness (of Allah), and when he used to climb down he used to praise (Allah); Salat has been formed in this fashion."¹

Lining up in the *Salat* and obeying the commands of the Imam (leader of the *Salat*) and moving on his commands not only teaches the etiquettes of war but also teaches the etiquettes of the collective life. While the *Salat* manifests the relationship of man with Allah, it also manifests the mutual relationship of the servants of Allah and their collective life. It is the demand of the collective system that we have been ordained to pray in congregation. The *Salat* not only connects us to Allah but also keeps our relationships intact and cements our hearts. But this will happen only when our *Salat* is earnestly and correctly performed and both its exterior and interior are right and proper. The Prophet of Allah (pbuh) says:

عِبَادَ اللَّهِ لَتُسَوِّنَ صُفُوفَكُمْ أَوْ لَيُخَالِقَنَ اللَّهُ يَئِنْ وُجُوهُكُمْ.
(مسلم)

"O servants of Allah! Straighten your rows (in the Salat); otherwise, Allah will turn away your faces against each other."²

The *Salat* refreshes all those beliefs without which it is impossible to achieve purity of soul, correctness of ethics and reformation of deeds. It is the best source to acquire patience, trust on Allah, purity of soul, and other lofty ethical attributes.

¹ Abu Dawood.

² Muslim.

The *Salat* has the power to make man pious and merciful. It makes us courageous and broad-minded and guides towards a pure and clean life. Hence, Allah says in the Quran:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (النَّجْوَى: ٢٥)

"Establish regular Salat; for Salat restrains from shameful and unjust deeds." (29:45)

The *Salat* has a very important position in the Religion of Islam. It is the first and the last preference in the life of a Believer. It reflects the ethical, spiritual and real life of a Muslim. Because of this particularity of the *Salat*, the Quran just mentions *Salat* in place of other good deeds. In one place, it is stated in the Quran:

وَالَّذِينَ هُمْ شُكُونٌ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ (آلِ عَرَافٍ: ١٤٠)

"As to those who hold fast by the Book and establish Regular prayer – never shall We suffer the reward of the righteous to perish." (7:170)

In another place, the rebellious and unruly servants of Allah have been mentioned in the following words:

فَلَا صَدَقَ وَلَا صَلَّىٰ وَلِكُنْ كَذَّابٌ وَّتَوَلِّيٌّ (النَّاسٌ: ٣٢-٣٣)

"So he gave nothing in charity, nor did he pray. But on the contrary, he rejected Truth and turned away." (75:31-32)

Because of this importance, the Prophet of Allah (pbuh) has stressed that:

إِنَّمَا مَوْضِعَ الصَّلَاةِ مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

(المعجم الصغير للطبراني - عن ابن عمت)

"The position of Salat in the Religion is like the position of head in the body."¹

¹ Al-Mu'jam al-Sagheer lil-Tabarani; narrated by Hazrat Ibn Umar.

It is narrated by Hazrat Abu Musa Ash`ari that the Prophet of Allah (pbuh) saw a person praying, who was neither performing his *ruku'* (bowing) properly nor his prostration. Seeing his haste, the Prophet of Allah (pbuh) said: "If this person were to die in this state and did not correct his *Salat*, he would die on some other brotherhood than the Brotherhood of Muhammad." Because of the importance of the *Salat*, Hazrat Umar had written to his governors:

إِنَّ أَهْمَّ أُمُورِكُمْ عِنْدِي الصَّلَاةُ فَمَنْ حَفِظَهَا وَحَافَظَ
عَلَيْهَا حَفِظَ دِينَهُ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضْبَعُ -

"Amongst all your deeds, the Salat is more important with me. Whoever safeguarded it and tried to preserve it, he safeguarded the entire Religion, and whoever wasted the Salat, he will waste the other things even more."

Hence, the *Salat* has a fundamental position in the life of a Believer. The *Salat* not only reforms our life, but also introduces us to the real life and strengthens our relationship with Allah.

NATURE AND IMPORTANCE OF THE SALAT

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا يَنْتَهُ الْأَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَنْفَعُ مِنْ ذَرَتْهُ شَيْئٌ؟ قَالُوا: لَا يَنْفَعُ مِنْ ذَرَتْهُ شَيْئٌ قَالَ: فَكَذَالِكَ مَثَلُ الصَّلَوةِ الْخَمْسِ يَمْحُوا اللَّهُ بِهِنَّ الْخَطَايَا.

(بخارى، مسلم، ترمذى، نسائى، ابن ماجه)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (peace be upon him) said: "If there were to be a stream at anyone's door and he were to bathe in it five times a day, do you think, there would remain any dirt or filth (on his body)? (The Companions) said: "No dirt or filth will remain." He (the Prophet) said: "This is the similitude of five Salats; Allah wipes out the sins through them." [Bukhari, Muslim, Tirmizi, Nasai, Ibn Maaja]

Explanation: As bathing five times a day does not leave any dirt or filth on the body, similarly performing the *Salat* five times a day wipes out the sins; Almighty Allah forgives them. The effects of sins and wrongdoings affect the heart and these effects get erased provided the *Salat* is performed with sincerity and devotion and not for ostentation. During the *Salat*, man gets closer to Allah and the nature of this closeness is such that it wipes out the sins. This fact has been mentioned in the Quran in the following words:

وَأَقِمِ الصَّلَاةَ ۖ طَرَفِ النَّهَارِ وَزُلْفًا مِنَ الظَّلَلِ ۗ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ
الشَّيْءَاتِ ۚ ذَلِكَ ذِيْلُكَ ذِيْلُكَ لِلَّهِ لِلَّهِ كَرِيمٌ ۝ (٢٠: ١١٣)

"And establish regular Prayers at the two ends of the day and at the approaches of the night; for those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord). (11:114)

(٢) وَعَبَدَ اللَّهُ بْنُ عَمْرُو بْنِ الْعَاصِي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَمْرًا
الصَّلَاةَ يَوْمًا فَقَالَ: مَنْ حَفَظَ عَلَيْهَا كَانَ لَهُ نُورًا وَبُرْهَانًا وَنَجَاهًا
يَوْمَ الْقِيَمَةِ وَمَنْ لَمْ يُحَفِّظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا
نَجَاهًا وَكَانَ يَوْمَ الْقِيَمَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأَبِي بْنِ
خَلْفٍ۔ (احمد، دارمي، بحقی في شعب الانمان)

(2) It is narrated by Hazrat Abdullah bin 'Amr bin al-'Aas that once the Prophet of Allah (pbuh) while talking about the Salat said: "For the person who safeguards it, it will be the light, proof and salvation for him on the Day of Judgement, and for the person who does not safeguard it, it will neither be light, nor proof, nor salvation for him, and on the Day of Judgement he will be among (the rebels of Allah like) Qaroon, Pharaoh, Haman and Abi Khalaf." [Ahmed, Darmi, Baihaqi]

Explanation: It means that the person who performs the Salat with all the care and diligence and tries to keep it right and proper both esoterically and exoterically, such a Salat will not only be light, proof and salvation in this world but also in the Hereafter. Such a Salat protects men from those evil acts which are the cause for going astray and ruination, and makes them eligible for the mercies of Allah and salvation in the Hereafter. The Salat is indeed light and salvation and those who neglect it are in the darkness; their minds do not possess any light which can be called the *burhan* (proof) nor do their hearts have that light which can be called the *noor*. When this is their state in this world, one cannot expect any better state in the Hereafter.

(٣) وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حُبِّيَ إِلَيَّ النِّسَاءُ وَالْطَّيْبُ
(نسائي) وَجَعَلْتُ قُرْبَةً عَيْنِي فِي الصَّلَاةِ۔

(3) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Women and fragrance have been made beloved to me, and the comfort of my eye has been kept in the Salat." [Nasai]

Explanation: It means that while amongst the gifts of the world a woman of good character and fragrance are beloved to me, the *Salat* is the greatest gift for me. The *Salat* is a source of comfort and solace to me. When a person cultivates stronger ties with Allah, he gets more comfort and solace out of his *Salat*.

(٤) وَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ قَالَ: رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا
 (مسلم) وَمَا فِيهَا.

(4) *It is narrated by Hazrat Ayesha that the Messenger of Allah (pbuh) said: "The two (sunnat) rak'at of the Fajr (early Morning Prayer) are better than the world and everything in it."* [Muslim]

Explanation: Man is not in need of just bread; he also requires mental peace and spiritual exultation and these invaluable things can be achieved only through the *Salat*. If the mental peace and satisfaction of heart are better than all the gifts of the world, then indeed a few rak'ats of the *Salat* are more valuable than all the gifts of the world. It is stated in the Holy Quran: "*Verily, in the remembrance of Allah do hearts find satisfaction.*" (13:28) The *Salat* is the best act of remembrance of Allah.

(٥) وَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ:
 (ابو داود) أَقِمِ الصَّلَاةَ يَا بَلَالُ أَرِحْنَا بِهَا.

(5) *It is narrated by Hazrat Saalim bin Abi al-Ja'd that I have heard the Prophet of Allah (pbuh) saying: "O Bilal! Establish the Salat so that we can achieve comfort from it."*

(٦) وَ عَنِ ابْنِ عُمَرٍ وَالْبَيَاضِيِّ قَالَا: قَالَ رَسُولُ اللَّهِ: إِنَّ الْمُصَلَّى
 يُنَاجِي رَبَّهُ فَلَيَنْظُرْ مَا يُنَاجِيهُ وَلَا يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ.
 (احمد)

(6) *Hazrat Ibn Umar and Hazrat al-Bayadhi say that the Prophet of Allah (pbuh) said: "Performer of the Salat whispers*

with his Lord and, therefore, he should watch what he is whispering with his Lord. None of you should recite the Quran so loudly as to cause disturbance to others.” [Ahmed]

Explanation: Man is in conversation with his Lord during the *Salat*. Therefore, he has to pay more attention to Allah during the *Salat* and he should be conscious of what he is saying to his Lord. That state is very tragic where a person is outwardly in the *Salat* but his mind is wandering somewhere else. It is also necessary to be mindful of the other persons who are performing the *Salat*. When a person is performing the *Salat*, it is not correct to recite the Quran loudly, because the mind of that person will get distracted and he will not be able to perform his *Salat* with full concentration. In one of the Sayings, the Prophet of Allah (pbuh) said: “*There is preoccupation in the Salat.*”¹ That is, man is preoccupied in the *Salat* with the remembrance of Allah. In this state, he should not talk to anyone nor he should reply to anyone; he should perform his *Salat* with full concentration.

(٧) وَ عَنْ ابْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ ﷺ: إِذْعُلُوا فِي بُيُوتِكُمْ مِنْ صَلَوةِكُمْ وَلَا تَتَحَذَّرُوهَا قُبُورًا۔
(ابو داود)

(7) *It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: “Perform a portion of your Salat in your homes too and do not convert them into graveyards.” [Abu Dawood]*

Explanation: That is, one should perform the *Sunnat*² and *Nafil*³ *Salats* at home. The homes get their flourishing and splendour through the remembrance of Allah and the *Salat* is the most complete form of Allah’s remembrance. It is narrated in another Saying by Hazrat Jabir that the Prophet of Allah (pbuh) said: “*When any one of you had finished his Salat in the*

¹ Bukhari, Muslim.

² The Prayers, the Prophet of Allah used to perform in addition to the obligatory Prayers.

³ Supererogatory Prayers – The Prayers that are performed in addition to the obligatory and Sunnat Prayers.

mosque, he should keep aside a portion of his Salat for his house, because Allah bestows blessings on the house because of the Salat.”¹ There is no doubt that the *Salat* is an important asset of man’s life and the splendour of the house.

In another Saying it is reported that the Prophet of Allah (pbuh) came to the mosque of Bani al-Ash-hal. He performed his Maghrib (sunset) *Salat* there. When he finished his *Salat*, he saw people performing Nafil *Salat*. He said: “*This is the Salat of the houses.*”² That is, you should perform these portions of the *Salat* at home. In yet another Saying, the Prophet of Allah (pbuh) said: “*Performance of the Salat by a person at his home, except the obligated Salat, is better than performing it at my Mosque.*”³ Man’s life is usually connected with his house and praying at home means that the *Salat* has become a part of his household. Performing the *Salat* at home brings man’s life closer to the *Salat*.

(٨) وَ عَنْ عَائِشَةَ قَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ إِلَّا صَلَّى أَرْبَعَ رَكْعَاتٍ أَوْ سِتَّ رَكْعَاتٍ۔ (ابو داؤد)

(8) It is narrated by Hazrat Ayesha that whenever the Prophet of Allah (pbuh) came to me after the Isha (Night) *Salat*, he prayed four or six rak’ats.” [Abu Dawood]

Explanation: From this narration it is understood that not only the Prophet of Allah (pbuh) used to perform Sunnat and Nafil Prayers at home, but the *Salat* had become a part and parcel of his life. He not only worshipped Allah in the mosque, but used to prostrate before Allah at his home and also remember him when he was with his family. In every segment and at every turn of his life, the *Salat* was part of his life. Neither the *Salat* could be separated from his life nor could his life remain bereft of the *Salat*. The *Salat* is the invaluable merchandise of life and is its real asset.

¹ Muslim.

² Abu Dawood.

³ Abu Dawood.

(٩) وَعَنْ أَبِي أُمَّامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَذِنَ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلُ مِنْ رَكْعَتَيْنِ يُصَلِّيهِمَا وَإِنَّ الْبَرَّ لَيَنْدُرُ عَلَى رَأْسِ الْعَبْدِ مَا ذَامَ فِي صَلَوَتِهِ مَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا خَرَجَ مِنْهَا يَعْنِي الْقُرْآنَ۔ (احمد، ترمذی)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah does not show inclination towards man for any of his deeds except for the performance of two rak'ats of Salat. Piety is sprinkled on his head as long as he is engaged in the Salat, and man cannot obtain the proximity of Allah from any other thing than that which has come out of Allah (i.e. the Quran)." [Ahmed, Tirmizi]

Explanation: That is man cannot achieve the proximity of Allah from any other thing than through the Quran, and the Quran is an important part of the Salat. Being engaged in the Salat is not a waste of time but it is the most beneficial use of our time. As long as man is engaged in the Salat, piety is sprinkled on his head. The Salat makes man virtuous and truth-loving and by purifying his life from evil, colours it in the Divine colour. This is such a baptism that does not have any similitude: "And who can baptise better than Allah?" (The Quran, 2:138)

(١٠) وَعَنْ رَبِيعَةَ بْنِ كَعْبٍ بْنِ الْأَسْلَمِيِّ قَالَ: كُنْتُ أَبِيَتُ مَعَ النَّبِيِّ ﷺ فَأَتَيْتُهُ بِوَضُوءِهِ وَبِحَاجَتِهِ فَقَالَ: سَلِّنِي قُلْتُ: فَإِنِّي أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ، فَقَالَ: أَوْ غَيْرَ ذَالِكَ قُلْتُ: هُوَ ذَاكَ: قَالَ: فَأَعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ۔ (مسلم، ابو داود)

(10) It is reported by Hazrat Rabi'ya bin K'ab that he says that: "I used to be in service of the Prophet of Allah (pbuh) at night. I used to bring water for ablution and other essential things. He (the Prophet) said: "Ask me." I said: "I request you for your company in the Paradise." He said: "Is there anything else?" I said: "It is just that." He said: "Then, help me in your case with abundance of prostrations." [Muslim, Abu Dawood]

Explanation: That is, if you want to achieve my companionship in the Paradise, then you should get habituated to abundance of prostrations. If you can do this, then it will not be difficult for you to achieve my companionship. This Saying shows us that the Prophet's companionship will be available to only those who abundantly prostrate before Allah and who establish the *Salat* in their life. That particular deed which can lead man to this position is abundance of prostration before Allah and this abundance is the sign that man has a deep relationship with Allah and he is very mindful to follow Allah and His Prophet.

(١١) وَعَنْ شُبْرَةَ بْنِ مَعْبُدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مُرُوا الصَّلَاةَ إِذَا بَلَغَ سَبْعَ سِنِينَ فَإِذَا بَلَغَ عَشْرَ سِنِينَ فَأَضْرِبُوهُ عَلَيْهَا۔
(ابو داؤد)

(11) It is narrated by Hazrat Shubra bin Ma'bad that the Prophet of Allah (pbuh) said: "When a boy reaches the age of seven, order him to pray and when he reaches ten years beat him for the *Salat*." [Abu Dawood]

Explanation: That is, if he does not pray, you can punish him.

(١٢) وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَ الرَّجُلِ وَبَيْنَ الْكُفَّارِ تَرَكُ الصَّلَاةَ۔
(احمد، مسلم)

(12) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Between man and Unbelief is the abandonment of the *Salat*." [Ahmed, Muslim]

Explanation: That is, to reach the Unbelief from Islam, there is only one position and that is the abandonment of the *Salat*. If someone relinquishes the *Salat*, it is as if he is suspended between Islam and the Unbelief; if he goes one step further, he will reach the boundaries of the Unbelief. The *Salat* is the standard of Islam; relinquishing it means that man has abandoned the Islamic standard and has adopted the attitude of Unbelief.

(١٣) وَ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الَّذِي تَفُوتُهُ صَلَاةُ
الْعَصْرِ كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ۔
(بخاري، مسلم وغيره)

(13) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "One who abandons the Salat of Asr (late afternoon Salat) has, as if, lost his family and his wealth." [Bukhari, Muslim]

Explanation: Because of trading and other activities, it was feared that the Asr Salat might get abandoned. Hence, the Prophet of Allah (pbuh) has warned against it; otherwise, every Salat is important at its appointed time. It is understood from this Saying that abandonment of the Salat is not an ordinary or casual thing. If a person loses the Salat, he has, as if, lost everything. As one's home gets deserted because of the loss of his family, wealth and property, similarly man's life becomes desolated without the Salat, although he seems to be leading a luxurious life. Understand this with an example. A person is endowed with wealth, palatial house, gardens, etc. But if suddenly his only son dies what would be his state, He will think that he has lost everything; he will find his house desolated although he would be in possession of all his wealth, and things of comfort, but they will be of no value to him. He will think that these things are of no value as the person for whom he had accumulated all these things is no more. Similarly, the Salat is the soul of a Believer's life and is the source of peace and tranquillity. If this does not remain, then nothing is left for him in his life. When man is deprived of getting an audience before his Lord, he is deprived of everything.

(١٤) وَ عَنْ جُنْدُبِ بْنِ سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى
الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَإِنْظُرْ يَا ابْنَ آدَمَ لَا يَطْلُبَنَّكَ اللَّهُ مِنْ ذِمَّتِهِ
بِشَيْءٍ۔
(مسلم)

(14) It is narrated by Hazrat Jundub bin Sufyan that the Prophet of Allah (pbuh) said: "When a person performs the Morning Salat (Fajr), he is under the protection of Allah. Hence,

O son of Adam, watch out that Allah does not take an account of His protection from you." [Muslim]

Explanation: It means that when a person performs the Morning Prayer, he is under the protection of Allah. But when the person abandons the *Salat* and forgets that covenant which is established through the *Salat* between him and Allah, he deprives himself of the protection of Allah. Such a person, who is unmindful of Allah's Greatness and Supremacy, will not have the help of Allah nor will he be assisted in his activities. Allah will take strict account of him and will severely punish him for his disobedience.

(١٥) وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ: أَوْصَانِي خَلِيلِي أَنْ لَا تُشْرِكْ بِاللَّهِ شَيْئًا
وَ إِنْ قُطِعْتَ وَ حُرِقْتَ وَ لَا تَنْزَرْ كَ صَلَوةً مَكْتُوْنَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا
مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الْذَّمَّةُ وَ لَا تَشْرِبُ الْخَمْرَ فَإِنَّهَا مَفْتَاحُ كُلِّ
(ابن ماجه) شَرٍّ

(15) *It is narrated by Hazrat Abu Darda that: "My friend (the Prophet of Allah (pbuh) advised me: "Do not associate anything with Allah even if you are cut into pieces and burned. Do not abandon the obligated Salat intentionally, because Allah lifts His protection from the person who abandons the Salat intentionally. Do not drink wine, because it opens up the door to all the evils."*

(١٦) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ
مَا يُحَاسِبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَمَةِ مِنْ عَمَلِهِ صَلَوَتُهُ فَإِنْ صَلَحَتْ فَقَدْ
أَفْلَحَ وَ أَنْجَحَ وَ إِنْ فَسَدَتْ فَقَدْ خَابَ وَ خَسِرَ فَإِنْ انْتَقَصَ مِنْ
فَرِيضَتِهِ شَيْئًا قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى أَنْظُرُوا هَلْ لِعَبْدِي مِنْ تَطْوِعٍ
فَيُكَمِّلُ بِهَا مَا انْتَقَصَ مِنْ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى
(ابو داؤد، احمد) ذَالِكَ

(16) *It is narrated by Hazrat Abu Hurairah: I have heard the Prophet of Allah (pbuh) saying: "On the Day of Judgement, the*

account that is first taken of the deeds of a person is his Salat. Hence, if it had been performed properly, he will achieve success and salvation, and if it had been performed improperly, it will lead to failure and frustration. If there is to be any defect in his obligated Prayers, the Praiseworthy and Almighty Lord will say: 'See if there are some Nafil (supererogatory) Prayers with my servant; whatever defect is found in the obligated Prayers, compensate it with the Nafil Prayers.' Then, his remaining deeds will be dealt with in this manner."

Explanation: It is understood from this Saying that the *Salat* is of fundamental importance in the life of a Muslim. Therefore, the *Salat* is the first thing that will be called to account. If a person does not have the deeds of *Salat* in his account, it means that he has not really decided to adopt a pious life, whose sign is the *Salat*. It is also understood from this Saying that the Sunnat and Nafil Prayers are not different from the obligated Prayers, but are required to correct and complete the obligated Prayers.

(17) وَ عَنْ بُرِئَةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ.
(بخاري، نسائي)

(17) *It is narrated by Hazrat Buraida that the Prophet of Allah (pbuh) said: "Whosoever abandons the Asr (late afternoon) Salat has rendered nothing all his deeds. [Bukhari, Nasai]*

Explanation: Abandoning the *Salat* means that all his deeds and his struggle came to nothing. Without the *Salat*, life itself becomes meaningless.

(18) وَ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ: الْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ رَضْوَانُ اللَّهِ وَ الْآخِرُ عَفْوُ اللَّهِ.
(ترمذى)

(18) *It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "Allah's Good Pleasure is in the beginning time of the Salat, and Allah's Pardon is in its end (time)." [Tirmizi]*

Explanation: Performing the *Salat* at the beginning of its time indicates that a person is interested in the *Salat* and does not think it to be a burden on him. Although by praying at the last time of the *Salat*, the obligation gets discharged, but that excellence in the *Salat* cannot be found which is developed by performing it at the beginning of its time. It has been instructed by Allah that when the time for the *Salat* arrives, it is always better to perform the *Salat* immediately. Delaying the *Salat* without any valid reason shows lack of real love and inclination towards the *Salat*.

(١٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: قُسِّمَتِ الصَّلَاةُ بَيْنِي وَ بَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِنِفَّاعٍ وَ نِصْفُهَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ اللَّهُ عَزَّوَ جَلَّ: حَمِدَنِي عَبْدِي وَ إِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ، قَالَ اللَّهُ وَ أَثْنَى عَلَى عَبْدِي وَ إِذَا قَالَ مَالِكِ يَوْمِ الدِّينِ، قَالَ: مَجَدَنِي عَبْدِي وَ إِذَا قَالَ إِيَّاكَ تَعْبُدُ وَ إِيَّاكَ نَسْتَعِنُ، قَالَ هَذَا بَيْنِي وَ بَيْنَ عَبْدِي وَ لِعَبْدِي مَا سَأَلَ وَ إِذَا قَالَ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ المَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ قَالَ: هَذَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ.

(مسلم، ابو داؤد، نسائي، ابن ماجه، ترمذی)

(19) It is narrated by Hazrat Abu Hurairah: I have heard the Prophet of Allah (pbuh) saying: "Almighty Allah says: 'The Salat is divided half-and-half between Me and My servant; half of it is for Me and the other half of it is for My servant, and My servant will get what he asks.' When the servant says: (Praise be to Allah, the Cherisher and Sustainers of the Worlds), the Almighty and Exalted Allah says: 'My servant has praised Me.' When he says: (the Most Gracious, the Most Merciful), the Almighty and Exalted Allah says: 'My servant has glorified Me.' When he says: (Master of the Day of Judgement), He (Allah) says: 'My servant has expressed My Glory

and Greatness.' When he says: إِنَّكَ تَعْلَمُ وَإِنَّكَ تَسْتَعِينُ (Thee alone we worship, and Thee alone we ask for help), He (Allah) says: 'This is (common) between Me and My servant and My servant will get the thing that he has requested for.' When he says: إِنَّمَا الْقِرَاطُ لِلْمُسْتَقِيمِ (Show us the straight path, the path of those whom Thou has favoured; not (the path) of those who earn Thine anger nor of those who go astray), He (Allah) says: 'This is for my servant, and my servant will get that thing which he has beseeched." [Muslim, Abu Dawood, Nasai, Ibn Maaja, Tirmizi]

Explanation: It is understood from this Saying that the person who denies the Hereafter and the court of justice that will be established on the Day of Judgement, actually denies the Greatness and Omnipotence of Allah. It is below the Greatness and Glory of Allah not to establish a Day where people can be rewarded or punished according to their deeds.

This Saying shows that during the *Salat*, man addresses his Lord and that his Lord not only listens to him but also answers him. He accepts the emotions and the words of praise and glorification presented by His servant and grants the requests made by him. If His servant has asked for guidance and assistance to walk on the straight path, Allah promises that He will guide him and will protect him from every kind of evil.

It is also understood from another Saying that man converses with Allah during the *Salat*. It is reported by Hazrat Umar that once the Prophet of Allah (pbuh) came to the mosque and saw that the people were praying loudly. He said: "*Performer of the Salat whispers with his Lord and, therefore, he should watch what he is whispering with his Lord. None of you should recite the Quran so loudly as to cause disturbance to others.*" [Ahmed]

NUMBER OF SALAT AND THEIR SCHEDULE

(١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَقْتُ الظَّهَرِ إِذَا زَالَتِ الشَّمْسُ وَ كَانَ ظِلُّ الرَّجُلِ كَطْوَلِهِ مَالَمْ يَخْضُرُ الْعَصْرُ وَ وَقْتُ الْعَصْرِ مَالَمْ تَصْفَرُ الشَّمْسُ وَ وَقْتُ صَلَاةِ الْمَغْرِبِ مَالَمْ يَغْبَشِي الشَّفَقُ وَ وَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ وَ وَقْتُ صَلَاةِ الصَّبْحِ مِنْ طَلْوَنِ الْفَجْرِ مَالَمْ تَطْلُمِ الشَّمْسُ۔ (مسلم)

(1) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "The time for Zuhra (afternoon) Salat is that when the sun declines and the shadow of a man is equivalent to his height until the time for Asr (late afternoon) Salat, and the time for Asr Salat is (after this and until) the sun does not get yellowish, and the time for Maghrib (sunset) Salat (remains till) the disappearance of the dusk, and the time for Isha remains till midnight, and the time for Fajr (early morning) Salat is from the dawn till the sunrise." [Muslim]

Explanation: The five Prayers of Zuhr, Asr, Maghrib, Isha and Fajr are obligated on every Muslim. In this Saying, the schedule of these Prayers has been described. It is stated in the Holy Quran: "إِنَّ الصَّلَاةَ كَانَتْ عَلَى النَّبِيِّنَ كَيْلَمَّا قُوَّتَ" [Indeed the Salat is enjoined on the Believers at stated times.] (4:103) The timings of the Prayers have also been indicated in the Holy Quran: "أَقِمِ الصَّلَاةَ إِذَا دُلُوكَ الشَّمْسِ إِلَى غَسْقِ الْأَيَّلِ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُورًا" [Establish regular Prayers – at the sun's decline till the darkness of the night, and the morning Prayer and reading: for the Prayer and reading in the morning carry their testimony.] (17:78) In the portion of the aforesaid Verse, "at the sun's decline till the darkness of the night" four Prayers are scheduled: the sun declines for the first time in the afternoon and this is the time for the Salat of Zuhr; the second decline of the sun is from the mountain and tall mounds and this is the time for the Salat of Asr; thereafter, the sun declines from the surface of the earth and sets in the west and this is the time for the Salat of Maghrib; and the sun declines one more time when it completely sets and complete darkness sets in and this

heralds the beginning of the time for Isha *Salat*. The fifth *Salat* of Fajr begins at dawn and remains till the sunrise; this has also been indicated in the aforesaid Verse.

These Prayers have been scheduled according to the changes and signs seen in the course of day and night. These changes and signs manifest the Power and Greatness of Allah. When man performs Prayers at these times, he is in complete harmony with the great signs of the universe.

(2) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغُرُّبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ. (بخارى و مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "One who catches up with one rak'at of the morning (*Salat*) before sunrise, he obtained the (entire) morning (*Salat*); and the one who catches up with one rak'at of Asr (*Salat*) before sunset, attained the (entire) Asr. [Bukhari, Muslim]

Explanation: That is, he is considered to have performed his *Salat* in time. This is the ruling of Imam Malik, Imam Shafi and Imam Ahmed. Imam Abu Hanifa agrees with the aforesaid Imams only with regard to Asr *Salat*; he differs with them in respect of the Fajr *Salat*.

Delaying performance of the *Salat* till the end of its stipulated time is not correct. All the Prayers should be performed at their stipulated times. It is reported by Tirmizi that the Prophet of Allah (pbuh), in his entire life, has never performed his *Salat* at the tail-end of their timings except on two occasions.

SALAT AND PURITY AND CLEANLINESS

(1) عَنْ أَبِي مَالِكِ بْنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الظَّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمَلًا الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

تَمَلَّنِي أَوْ تَمَلَّاً مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ وَالصَّلُوةُ نُورٌ وَالصَّدَقَةُ
بُرْهَانٌ وَالصَّبَرُ ضَيْأٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُوا
فَبَائِعُ نَفْسَهُ فَمُعْتَقُهَا أَوْ مُؤْبِقُهَا.
(مسلم)

(1) It is narrated by Hazrat Abu Malik al-Ash`ari that the Prophet of Allah (pbuh) said: "Purity and cleanliness are part of Faith; سُبْحَانَ اللَّهِ وَسَلَامٌ عَلَيْهِ وَالْحَمْدُ لِلَّهِ fills up the Scale; the Salat is the Light and the Charity is the demonstration and proof; Patience is the Light; and the Quran is the proof in your favour or is against you. Every person trades his soul in the morning; either he emancipates it or destroys it. [Muslim]

Explanation: This Saying explains many fundamental facts.

1. It is understood that while the Faith demands many things, it also demands that man should keep his body and attire clean. The Faith is not the thing which is to be kept just in the heart; it should get manifested in man's entire life. In one of the narrations, the Prophet of Allah (pbuh) said: "Purity and cleanliness is half of the Faith." It means that it is the demand of the Faith that man's exterior and interior both should be clean and bright. Whoever keeps his exterior clean actually fulfills the demand of the Faith. Complete purity and complete Faith can be achieved only when our interior is also pure along with our exterior. It should not be polluted with the filth of Unbelief, polytheism, evil and mischief; rather it should overflow with sincerity, love and the sense of the Omnipotence of Allah.

Great importance is given to the purity and cleanliness in the Religion of Islam. Not only purity and cleanliness are essential to perform the *Salat*, recite the Holy Quran and circumambulate the Ka`ba, but they are the basic requirements of Islam. Hence, it is stated in the Holy Quran: إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ "Indeed, Allah loves those who turn to Him constantly

and He loves those who keep themselves pure and clean." (2:222) This Verse explains that as sense of purity and cleanliness keeps man's exterior clean, similarly through repentance and constantly turning to Allah cleans and purifies man's interior and his soul, and he achieves salvation from the filth of sins and their effects. The Prophet of Allah (pbuh) has instructed to supplicate Allah with the following words after performing an ablution:

اللَّهُمَّ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"O Allah! Place me among those who frequently turn to Allah in repentance and place me among those who adopt purity and cleanliness."

Hence, it is understood from this Saying that complete purity and cleanliness can be achieved only when man, to achieve interior purity and cleanliness, constantly seeks forgiveness of Allah and renews his Faith along with maintaining external purity and cleanliness. It is stated in the Holy Quran:

فِيهِ رَجُلٌ يُحِبُّ أَنْ يَتَطَهَّرَ وَأَنَّ اللَّهَ يُحِبَّ

الْمُتَطَهِّرِينَ

"In it are men who love to be purified; and Allah loves those who make themselves pure." (9:108)

Purity and cleanliness have been declared in this Saying as part of the Faith. In another Saying, it has been declared to be half of the Faith. This is because the cleanliness of the body and the attire has a deep effect on man's heart and soul. If the body and the attire are clean, man feels elated. Purity and cleanliness are basically another name of elation of soul and heart, and impurity is another name of depression and dejection of the soul. When a person takes a bath or performs an ablution after an impurity or after passing urine or stool, and wears clean clothes and applies perfume on his clothes, the feeling of elation sets in place of depression and he becomes capable of performing the *Salat* and servitude of his Lord. Moreover, he achieves a sort of resemblance with the angels who, by nature, are pure and clean.

The person who does not care for the purity and cleanliness and likes to be always in the state of impurity, his soul gets surrounded with darkness and he is deprived of the Light and sweetness of the Faith; his soul will always be in confusion and paths of wisdom and intellect never open up to him.

2. When the words ﴿الْحَمْدُ لِلّٰهِ﴾ (*All Praise be to Allah*) and ﴿شَبَخَنَ اللّٰهُ وَالْحَمْدُ لِلّٰهِ﴾ (*Glory be to Allah and Praise be to Allah*) are chanted, the entire environment of the havens and the earth gets filled up with Allah's blessings. These chaste words tilt the scale of virtues and they carry great rewards in the Hereafter. If man chants these words consciously, they bring in great revolution in his life and he can never lead a life unmindful of Allah.
3. The first and the last of the life of a Believer is the *Salat*. The *Salat* alone makes man's life meaningful, takes out his soul out of the depth of darkness and saves him from lowly desires. The *Salat*, in its actuality, is the remembrance and praise of Allah. Where can one find the Light of life except in the remembrance of Allah?
4. Charity is the proof that a person is the true Believer. When a Believer spends in the Path of Allah, he proves that he really believes in the Law sent down by Allah. Hence, charity will also prove man's servitude of Allah in the Hereafter and he will become eligible to get the rewards from Allah.
5. Patience occupies a lofty position in the life of a Believer. Patience is actually the essential demand of Faith and Trust on Allah. Without patience, man's life will always be characterless. Where there is character, there would be patience. Without patience, it is difficult to refine human life. Patience is the essential quality of a Believer. Impatience is the proof of weak Faith and lack of contentment. When a person has in

his sight the objective of life and the end result, he will never give up patience in spite of facing severe difficulties and will never turn away from the Path of Truth. He will never disregard the demands of his Faith and conscience in spite of the Evil offering him great worldly benefits. In the face of an environment of lividness, promiscuity, and licentious behaviour, the thing that keeps him chaste and pious is patience and makes him respect the limits fixed by Allah. Because of its importance, patience has been used to denote the *Salat* in the Holy Quran:

يَأَيُّهَا الَّذِينَ آمَنُوا إِذْ سَعَيْتُمْ بِالصَّلَاةِ وَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ "O you who believe! Seek help with patient perseverance and Salat: for Allah is with those who patiently persevere." (2:153) In this Verse, the word denoting patience has been used as a synonym to the word denoting the *Salat*. Because of these particularities of Patience, it has been referred to as light.

6. If you lead your life according to the guidance of the Quran, the Quran will be a witness and proof in your favour, and if your life is against its guidance, the Quran will be a witness and proof against you.
7. In whatever situation a person is or in whatever work he is involved with, everyday he trades his soul which brings him salvation or ruination. Man's life is a sort of continuous trading. If he is leading his life in the obedience of Allah, he is stocking goods for his salvation. On the contrary, if he is a disobedient of Allah in his life, he is working towards his own ruination. None will be able to save him from a ruined ethical and spiritual life in this world and from the Hell in the Hereafter.

(٢) وَ عَنْ شَبَيْبِ بْنِ أَيْنِ رَفِحٍ عَنْ رَجْلٍ مِنْ أَصْنَاحَابِ رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَئَ الرُّؤْمَ فَأَلْتَبَسَ عَلَيْهِ

فَلَمَّا حَصَلَ قَالَ: مَا بَالْ أَقْوَامٍ يُصَلِّونَ مَعَنَا لَا يُخْسِنُونَ الطَّهُورَ وَ إِنَّمَا يُلَيِّسُ عَلَيْكُمُ الْقُرْآنَ أُولَئِكَ -
(نسائي)

(2) Hazrat Shubaib bin Abi Rauh narrates from a Companion of the Prophet that once the Prophet of Allah (pbuh) performed the Fajr (Early Morning) Salat and recited in it Surah al-Rum (Chapter 30 of the Quran); he developed a confusion in it. When he finished the Salat, he said: "What is the matter with some people that they perform the Salat with us but do not try to attain purity and cleanliness properly. Hence, these are the people who create confusion in our recitation of the Quran." [Nasai]

Explanation: It is understood from this Saying the importance of proper ablution and obtaining purity and cleanliness. Improper ablution and purity and cleanliness not only affect our soul and spirit, but also affect others, so much so that it can create confusion in the recitation of the Quran. In another Saying, the Prophet of Allah (pbuh) said: "*The Salat is not accepted without purity and cleanliness.*" (Muslim) Hence, purity and cleanliness is essential for the correctness of the Salat.

(3) وَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلْسِوَاكُ مُطْهَرٌ لِلْفَمِ
مرضاةً لِلرَّبِّ -
(مسند امام شافعي، احمد، نسائي، بخاري)

(3) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "Miswak¹ cleans the mouth and obtains the Good Pleasure of the Lord." [Musnad-e-Imam Shafi` , Ahmed, Nasai, Bukhari]

Explanation: Through miswak man obtains dual benefits; it cleans the mouth and also gets the rewards and Good Pleasure of Allah, because Allah likes this act very much. In another Saying, the Prophet of Allah (pbuh) has said: "A person who toils to obtain his livelihood and also wants to obtain the Good

¹ A small stick (the tip of which is softened by chewing or beating) used for cleaning and polishing the teeth.

Pleasure of Allah through it is similar to the mother of Hazrat Moses who suckled her own son and got paid for it." That is, while earning a livelihood in this fashion, man obtains dual benefits; he earns his livelihood and also obtains the Good Pleasure of Allah on the condition that he should work honestly and is also eager to obtain the Good Pleasure of Allah. Dual benefits are not confined to the *miswak* and the earning of the livelihood; rather almost all the Islamic ordinances are such that they carry the benefits both in this world and also in the Hereafter.

(٤) وَ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارًا فَيَسْتَبِقُظُّ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ۔ (احمد، ابو داؤد)

(4) It is narrated by Hazrat Ayesha that it was the practice of the Prophet of Allah (pbuh) that whenever he used to get up from sleep, he used to brush his teeth before performing the *Wadhu* (*ablution*). [Ahmed, Abu Dawood]

(٥) وَ عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ بِإِيمَانِ شَيْئِيْ كَانَ يَبْدأُ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ بَيْتَهُ قَالَتْ بِالسَّوَابِكِ۔ (مسلم)

(5) It is narrated by Hazrat Shuraih bin Haani that: I asked Hazrat Ayesha: "When the Prophet Allah used to return home, which was the first thing he used to do?" She said: "He used to brush his teeth." [Muslim]

Explanation: It is understood from the aforesaid two Sayings that how the Prophet of Allah (pbuh) used to be very particular about brushing his teeth and keeping his mouth clean. It is also understood that brushing the teeth is not confined to performance of ablution alone; rather, whenever necessity arises, we should brush our teeth. The teeth should be essentially brushed on five occasions: (1) During the performance of ablution; (2) While standing for the *Salat* (if there happened to be a long interval between the ablution and the *Salat*); (3) Before commencing the recitation of the Quran; (4) After rising up from sleep; and (5) When there is bad odor in the mouth or when the colour of the teeth changes.

(٦) وَعَنْ أَبِي آيُوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعٌ مِنْ سُنَّتِ الْمُرْسَلِينَ الْحَيَاءُ وَالْتَّعْطُرُ وَالسِّوَاكُ وَالنِّكَاحُ۔
 (احمد، ترمذی)

(6) It is narrated by Hazrat Abu Ayyub that the Prophet of Allah (pbuh) said: "Four things are among the traditions of the Prophets: Modesty; applying fragrance; brushing the teeth; and marriage." [Ahmed, Tirmizi]

Explanation: Modesty is the beauty of man's character. The Prophet of Allah (pbuh) has said in one of his Sayings: *وَمَا كَانَ العَبَادَيْنَ فِي شَيْءٍ إِلَّا زَانَهُ الْحَيَاءُ شُفَقَةٌ فَنَّ* "Modesty in a thing cultivates a particular kind of beauty in it." It is narrated in another Saying: *الْإِيمَانُ مُودِّعٌ الْحَيَاءُ شُفَقَةٌ* "Modesty is a segment of Faith." Prophets were bestowed with exemplary character and conduct, and hence they also had highest degree of modesty in them.

Fragrance and brushing the teeth are very laudable things. By brushing the teeth, the mouth gets cleansed and use of fragrance creates exultation in the heart and soul. Both of them help in attainment of delight in the performance of the *Salat*.

Marriage is a foundation stone of the society. The Prophets act as a perfect model for the entire mankind and hence they cannot desist from marriage. A virtuous wife is a great gift of Allah. Marriage safeguards man's chastity. The Prophets have never taught hermitism nor have they regarded marriage and human relationships against godliness and piety; such thinking comes out of sick minds.

(٧) وَعَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: تَفْضُلُ الصَّلَاةِ الَّتِي يُسْتَاكُ لَهَا عَلَى الصَّلَاةِ الَّتِي لَا يُسْتَاكُ لَهَا سَبْعِينَ ضِعْفًا۔
 (بیہقی فی شعب الایمان)

(7) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "The Salat for which teeth are brushed is seventy times loftier than that Salat which is performed without brushing the teeth." [Baihaqi]

Explanation: That is, the *Salat* which is performed after brushing the teeth is loftier than that which is performed without brushing the teeth. The importance of outward cleanliness in Islam is quite evident from this; outward cleanliness essentially affects the exterior and interior of the good deeds.

(٨) وَ عَنْ عُثْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّىٰ تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ۔
(بخاري و مسلم)

(8) It is narrated by Hazrat 'Uthman that the Prophet of Allah (pbuh) said: "Whoever performs the ablution and that too in an excellent way, all his sins will flow out of his body even from the bottom of his nails." [Bukhari, Muslim]

Explanation: That is, through ablution not only man obtains external purity and cleanliness, but his sins also get washed away, because, in reality, every ablution is a renewal of the covenant of servitude and obedience with Allah. Hence, in some other Sayings, it has been ordained to recite the doctrinal formula "*I bear witness that there is no god but Allah and that Muhammad is His servant and His Prophet.*" Because of this frequent renewal of the evidence, covenant and the Faith, man's sins are forgiven. It is mentioned in another Saying that every gate of the Paradise is got opened for him.

Although minor sins are essentially forgiven because of the ablution, but even the major sins might get pardoned. If a person has committed major sins, he should adopt the other methods of penitence and expiation too in order that Allah might forgive his sins and make him lead a pure and pious life.

(٩) وَ عَنْ أَبِي مَالِكِ بْنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْطَّهُورُ شَطْرُ الْإِيمَانِ۔
(مسلم)

(9) It is narrated by Hazrat Abu Malik Ash'ari that the Prophet of Allah (pbuh) said: "Purity and cleanliness is half of the Faith." [Muslim]

Explanation: While Islam teaches spiritual and ethical purity and cleanliness, it also teaches its followers external purity and cleanliness, and therefore, declares external purity and cleanliness as half of the Faith. The demands of the Faith can be fulfilled only when man obtains external and internal purity and cleanliness; there is a deep relationship between both of them and trying to bring in perfection in both of them, completes the Faith.

(١٠) وَ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَخْسَنَ وُضُوئَةً ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ (ابو داؤد) يَدَيْهِ فَإِنَّهُ فِي الصَّلَاةِ -

(10) It is narrated by Hazrat Ka'b bin 'Ujrah that the Prophet of Allah (pbuh) said: "When anyone of you performs ablution properly and then emerges with the intention of going to the mosque, he should not interlock his hands, because he is in the Salat." [Abu Dawood]

Explanation: Interlocking the fingers of one hand with the fingers of the other hand or interlocking them just to crack their joints is called *Tashbeek* in Arabic. It is a useless action or a sign of laziness and carelessness, which has been prohibited. When a person performs ablution he is not like the lazy and careless person; rather, he has obtained the spiritual purity along with the external purity. Thus, he has turned his attention towards his Creator who cleans his heart from all the filth and makes him pure and clean. Actually, he is now in the state of being in the *Salat*, and if he emerges from his house with the intention of going to the Mosque, then there is no doubt at all in his being in the state of the *Salat*. He will be richly rewarded for the distance that he covers between his house and the mosque. Hence, he should not commit any act which is against the *Salat*. In the Saying narrated by Hazrat Abu Sayeed Khudri, the Prophet of Allah (pbuh) said: "When anyone of you is in the mosque, he should not interlock the fingers of his hands, because as long as anyone of you is in the mosque, he is in the state of *Salat*, till he does not come out of the mosque." (Musnad-e-Ahmed)

ETIQUETTE OF THE SALAT

(1) عن أبي ذئر قال: قال رسول الله ﷺ: لا يزال الله مُقْبِلاً على العبد و هو في صلاته ما يلتفت فإذا التفت انصرف عنه۔

(ابو داؤد، نسائی)

(1) It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "When a servant is in the Salat, Allah shall certainly pay attention to him as long as he does not start looking hither and thither; and when he starts to look hither and thither, Allah also turns away from him." [Abu Dawood, Nasai]

Explanation: That is, Allah turns his attention towards His servant as long as he focuses his attention towards Allah while performing the *Salat*; but turns His attention away from His servant when the servant begins to look hither and thither while performing the *Salat*. It is above Allah's Self-Esteem to pay attention to a person who does not have the sense of the Omnipresence, Omniscient, Greatness and other Attributes of Allah at least while performing the *Salat*.

(2) وَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا عِنْدَ عَائِشَةَ فَجَيَئَ بِطَعَامَهَا فَقَامَ الْقَاسِمُ بْنُ مُحَمَّدٍ يُصَلِّي فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا صَلَاةٌ بِحَضْرَةِ طَعَامٍ وَ لَا مِنْ يُدَافِعُهُ (مسلم، ابو داؤد) الأَخْبَثَانِ۔

(2) It is narrated by Hazrat Abdullah bin Muhammad bin Abu Bakr that we were with Hazrat Ayesha when her meals were brought in; at that very moment Qasim bin Muhammad stood up to perform the *Salat*. She said: I have heard the Prophet of Allah (pbuh) saying: "There is no *Salat* (i.e. it should not be offered) when the food is brought in nor when there is a need to urinate or defecate." [Muslim, Abu Dawood]

Explanation: It means that *Salat* should not be performed when one is hungry and food is brought in; he should perform it only after having his food because concentration cannot be achieved in such a state. Similarly, concentration cannot be

achieved while there is a pressure to urinate or defecate. One should relieve himself from these necessities and then perform the *Salat*. Islamic Law has taken into consideration all such human compulsion and constraints. The Holy Quran says: "مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مُنْخَرِجًّا" (22:78) "He (Allah) has imposed no difficulties on you in Religion." (22:78) It has been narrated in another Saying that the Prophet of Allah said: "ذَا وُضِيعَ عَشَاءُ أَحَدُكُمْ" (وَأَفِيمَتِ الصَّلَاةُ قَبْدَئُ وَإِلَغْشَآءِ وَلَا يَعْجَلَ حَتَّى يَقْرَأَ مِنْهُ). (بخاري و مسلم) "When anyone of you is served dinner and at that very moment takbeer for the Salat is said, he should eat his dinner first and should not make haste until he finishes it." (Bukhari, Muslim) When food was placed before Hazrat Ibn Umar and at that very moment the congregational *Salat* started, he never used to join the congregation until he finished his food although he used to hear the recital of the Quran by the Imam.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخِفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفُونَ وَالسَّقِيرُونَ وَذَا الْحَاجَةِ وَإِذَا صَلَّى لِنَفْسِهِ فَلْيُطِلِّنْ مَا شَاءَ. (بخاري، مسلم وغيره)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When anyone of you is to lead people in the *Salat* (in congregation), he should perform it with moderation, because in it will also be the old, the weak, the sick and the needy; when he prays alone he can protract it as much as he wish." [Bukhari, Muslim]

Explanation: That is, the Imam should also think of those who follow him in the congregational Prayers. The *Salat* should not be prolonged so that everyone can perform it with ease and comfort. When a person is praying alone, he can prolong it as much as he wishes. Hazrat Anas says: "I have never offered any *Salat* behind any other Imam which is as moderate and perfect as the *Salat* of the Prophet (pbuh)." (Bukhari)

(٤) وَ عَنْ أَنَسِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَا دُخُلُّ فِي الصَّلَاةِ وَ أَنَا أُرِيدُ أَنْ أُطِيلَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاةِ تُونِي لِمَا أَعْلَمُ مِنْ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ۔ (بخاری، مسلم، ابن ماجہ، نسائی، ترمذی)

(4) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "(Sometimes it so happens that) when I start the Salat, my intention would be to prolong it. But when I hear a child crying, I shorten my Salat because I know the pain that the mother feels due to his crying." [Bukhari, Muslim, Ibn Maaja, Nasai, Tirmizi]

Explanation: When the Prophet of Allah (pbuh) used to hear a baby or child crying during the congregational Prayers, he used to shorten the Salat thinking of the perturbation that a mother feels when her child cries. It is understood from this Saying that it is not necessary to have complete unawareness of the surroundings during the Salat in order to achieve perfection. For a loftier Salat, the things required are sense of Omnipotence and Greatness of Allah, His fear and inclination towards Him; the more a person has these things in his Salat, the more perfect will be his Salat.

(٥) وَ عَنْ أَنَسِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِيُصَلِّ أَحَدُكُمْ نِشَاطًا وَ إِذَا فَتَرَ قَلِيقَعْدًا۔ (بخاری، مسلم)

(5) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Pray as long as you can pray with alacrity and ardor, and when you get exhausted, sit down." [Bukhari, Muslim]

Explanation: That is, Allah has not put you to hardship by ordering you to offer the Salat. The Salat is a spiritual nourishment, and therefore, it should be performed with more and more alacrity and ardor so that more and more spiritual power and strength can be obtained from it and you can get full benefit out of it. It should be made clear here that the Salat referred to in this Saying are the Nafil (supererogatory) Salat.

(٦) وَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا نَعَسَ أَحَدُكُمْ وَ هُوَ مُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنْ أَحَدُكُمْ إِذَا صَلَّى وَ هُوَ نَاعِسٌ لَا يَدْرِي لَعْلَةً يَسْتَغْفِرُ فَيَسْبُثْ نَفْسَهُ۔ (بخاری، مسلم)

(6) *It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "When anyone of you dozes off in the Salat, he should go to bed until sleep vanishes from him, because when anyone of you prays while he is dozing, he cannot understand (what he is saying); it is quite possible that he wants to seek forgiveness and instead begins to curse himself." [Bukhari, Muslim]*

(٧) وَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَقَعْدَةً جَنْبٍ۔ (بخاری)

(7) *It is narrated by Hazrat Imran bin Husain that the Prophet of Allah (pbuh) said: "Perform the Salat in standing position. If you cannot do so, then (perform it) in the sitting position; if you cannot even do so, then (perform it) in the lying position." [Bukhari]*

Explanation: The importance of the *Salat* in man's life is such that it cannot be given up in any event. It should be performed in whatever way it is possible. If one is unable to perform it in the standing position, then he should perform it in the sitting position. If it is not possible to perform it even in the sitting position, he should perform it while lying down with the help of signs.

The Islamic Law is not meant to bring hardship to man. It has taken into consideration the compulsions and constraints that man might encounter in different stages of his life. Many examples are found in the Sayings of the Prophet about these considerations. It is narrated by Hazrat Abu Darda: "*The sign of man's comprehension in Religion is that when there happened to be a dire necessity at the time of the Salat, he first fulfills his necessity and then when he comes towards the Salat, he comes with full contentment.*" (Bukhari)

(٨) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ إِذَا كُنْتُمْ فِي الْمَسْجِدِ فَنُودِي بِالصَّلَاةِ فَلَا يَخْرُجُ أَحَدُكُمْ حَتَّى يُصَلِّيَ - (احمد)

(8) Hazrat Abu Hurairah says that the Prophet of Allah had ordered us: "When you are in the mosque and the call is made for the Salat, none of you should exit the mosque until he does not perform the Salat." [Ahmed]

Explanation: That is, when call for the Salat is made, one should exit the mosque only after the Salat. Coming out of the mosque without any dire necessity and without offering Salat is the sign that man has no sense of the Greatness of Allah and the loftiness of the Salat; otherwise, he would never dare to ignore the call for the Salat.

(٩) وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَا تُرْفَعُ لَهُمْ صَلَوَتُهُمْ فَوْقَ رُؤُسِهِمْ شَيْرًا رَجُلٌ أَمَّ قَوْمًا وَ هُمْ لَهُ كَارِمُونَ وَ امْرَأَةٌ بَائِثٌ وَ زَوْجُهَا عَلَيْهَا سَاقِطٌ وَ أَخْوَانٌ مُتَصَارِمَانِ - (ابن ماجه)

(9) It is narrated by Hazrat Ibn 'Abbas that the Prophet of Allah (pbuh) said: "There are three kinds of persons whose Salat does not elevate above their heads even one span of the hand: The Imam whom people do not like; the woman who has spent the night in such a state that her husband is repugnant with her; and those two brothers who hate each other and have severed the kinship." [Ibn Maaja]

Explanation: "Does not elevate above the head even one span of the hand" means that their Salat does not get accepted. This Saying shows that Allah's rights get fulfilled only when the rights of His servants are also get fulfilled. If a brother ignores to fulfill the rights of his own brother, or a woman keeps her husband repugnant, or an Imam does not care or give consideration for the emotions and lawful demands of the people, their Salat cannot be construed as true Salat. The Salat is the loftiest character which man manifests through fulfilling the Right of Allah. But if man is deficient in fulfilling the rights

of others, it means that there is a defect in his character. Love for Allah does not teach to hate others.

(١٠) وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا وَفِي رِوَايَةٍ لَا كَفَارَةَ لَهَا إِلَّا
بخارى و مسلم) ذالك

(10) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "When a person forgets to offer the Salat or slept through it, its expiation is he should perform it immediately as soon as he remembers." In another narration, it is stated: "Its expiation is nothing but to perform it whenever he remembers." [Bukhari, Muslim]

(١١) وَعَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ فِي النَّوْمِ تَفْرِيظٌ إِنَّمَا التَّفْرِيظُ فِي الْيَقْظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّيَهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى قَالَ: وَأَقِمِ الصَّلَاةَ لِذِكْرِي.-
(مسلم)

(11) It is narrated by Hazrat Abu Qatada that the Prophet of Allah (pbuh) said: "Negligence (in the Salat) is not in sleeping over. Negligence (in the Salat) is in the state of wakefulness. Hence, when anyone of you forgets (to pray) or sleeps through it, he should perform it as soon as he remembers, because Almighty Allah says: "Establish regular Salat for celebrating My Praise." (The Quran, 20:14) [Muslim]

Explanation: That is, if any person forgets to perform the Salat or is overwhelmed so much by sleep that he could not perform it, he will not be blamed. When he remembers it or wakes up from his sleep, he should immediately perform it. The Salat is linked with man's conscience and his memory. If a person, for any reason, forgets to perform the Salat or sleeps through it, he is considered helpless. However, if a person ignores the Salat intentionally and without any solid reasons, he is considered a sinner and inevitably he will be held responsible for it.

The Verse quoted by the Prophet of Allah (pbuh) in the aforesaid Saying is an example of presenting elegant proof from the Quran.

(١٢) وَعَنْ أَبْنَىٰ عُمَرٌ أَنَّهُ أَذَنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ ثُمَّ قَالَ: إِلَا صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤْمِنَ إِذَا كَانَتْ لَيْلَةٌ ذَاتَ بَرْدٍ وَمَطَرٍ يَقُولُ: إِلَا صَلُّوا فِي الرِّحَالِ۔
(بخاري و مسلم)

(12) It is narrated by Hazrat Ibn Umar that once he gave a call for the Salat on a very cold and stormy night, and then said: "Beware, perform the Salat at your homes." Then he said: "Whenever there used to be a very cold and rainy night, the Prophet of Allah (pbuh) used to order the Muezzin to say (after the Azan): "Beware, perform the Salat at your homes." [Bukhari, Muslim]

(١٣) وَعَنْ عَمَّارٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقَصْرَ خُطْبَتِهِ مِنْهُ مِنْ فِيقْهِ فَأَطْلِبُوا الصَّلَاةَ وَأَقْبِرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيْانِ لَسِحْرًا۔
(مسلم)

(13) It is narrated by Hazrat Ammar: I heard the Prophet of Allah (pbuh) saying: "Protraction of the Salat by a person and shortness of his sermon is the sign of his being man of understanding. Hence, protract the Salat and shorten the sermon; indeed, some sermons are bewitching." [Muslim]

Explanation: "Some sermons are bewitching" means that they affect the audience like magic and they tend to be very effective. Lengthy sermons need not always be effective; short sermons can be more effective than lengthy sermons.

(١٤) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُخْسِنُ وُضُوئَهُ ثُمَّ يَقُولُ فَيَصْلِي رَكْعَتَيْنِ مُقْبِلًا عَلَيْهَا بِقَلْبِهِ وَوَجْهِهِ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ۔
(مسلم)

(14) It is narrated by Hazrat 'Uqba bin 'Aamir that the Prophet of Allah (pbuh) said: "A Muslim who performs the ablution properly, and then stands up and offers two rak'at of Salat with the full attention and devotion of his heart and mind becomes entitled for the Paradise." [Muslim]

Explanation: That is, a Muslim who offers such a Salat becomes entitled to get admitted into the Paradise. Intrinsically speaking, he enters the Paradise in this world itself, whereas he is sure to get admitted into the Paradise in the Hereafter, provided that he does not get himself debarred from it because of his wrongdoings. This fact has been described by Imam Ibn Taymiyyah thus: "*There is a Paradise in this world; one who does not enter it here does not enter in the Hereafter too.*"

(١٥) وَ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ وَ أَرَادَ أَنْ يَنْتَطِعَ إِسْتَقْبَلَ الْأَقْبَلَةَ بِنَاقِتِهِ فَكَبَرَ ثُمَّ صَلَّى حَيْثُ وَجَهَ رِكَابَهُ۔

(ابو داؤد، ترمذی)

(15) It is narrated by Hazrat Anas that whenever the Prophet of Allah (pbuh) wanted to offer supererogatory (Nafil) Salat while travelling, he used to make his she-camel face the Qibla and then say the Takbeer; later on, he used to perform (and complete) his Salat in whichever direction the she-camel proceeded." [Abu Dawood, Tirmizi]

Explanation: It is understood from the Traditions of the Prophet (pbuh) that he used to offer Nafil and Witr Prayers on his mount. (Abu Dawood) It is also understood from this Saying that by offering the Salat facing Ka`ba does not mean that Allah is confined to that particular direction and cannot be found in other directions, as some ignorant people tend to think. If it was so, the Prophet of Allah (pbuh) would have never offered the Salat facing the direction other than the Ka`ba. It is also explained in the Holy Quran: "*To Allah belong the East and the West; whithersoever you turn, there is Allah's countenance.*" (2:115)

(١٦) عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَوةً الْخَوْفِ بِإِخْدَى الطَّائِقَتَيْنِ رَكْعَةً وَ طَائِقَةً الْأُخْرَى مُواجِهَةً الْعَدُوِّ ثُمَّ انْصَرَفُوا فِي مَقَامِ أَصْنَاحِهِمْ مُقْبِلِيْنَ عَلَى الْعَدُوِّ وَ جَاءَ أُولَئِكَ ثُمَّ صَلَّى بِهِمِ النَّبِيُّ رَكْعَةً ثُمَّ سَلَّمَ النَّبِيُّ ثُمَّ قَضَى هُولَائِيَ رَكْعَةً وَ هُولَائِيَ رَكْعَةً۔
[Muslim]

(16) It is narrated by Hazrat Abdullah bin 'Umar that at the time of danger, the Prophet of Allah (pbuh) had offered one rak'at with one group while another group faced the enemy. Then the people of the first group reached the place of the second group to confront the enemy, and the second group came and offered one rak'at with the Prophet (pbuh). Then the Prophet (pbuh) concluded the Salat by saying Salaam, and then both the groups in turn concluded their remaining one rak'at. [Muslim]

Explanation: There are many Sayings about *Salat al-Khauf* (*Salat* at the time of danger), in which different methods of offering *Salat al-Khauf* have been described. The Islamic jurists have, according to their findings, preferred one or the other methods. Hence, Imam Auzai and Ashhab Maliki have adopted the method described in this Saying; Imam Shafi has also adopted it. Hazrat Ibn 'Umar says that if the danger is more severe, the *Salat* can be offered with the help of signs sitting on the mount or standing. (Muslim) It can be gathered from this Saying that Allah has not placed any constraints with regard to the Religion.

(١٧) وَ عَنْ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَ صَلَاةِ الظَّهَرِ كُتِبَتْ لَهُ كَانَمَا قَرَأَهُ مِنَ اللَّيْلِ۔
[Muslim]

(17) It is narrated by Hazrat 'Umar that the Prophet of Allah (pbuh) said: "If any person goes to bed without reciting his set portion (of the Quran) or a part thereof, and then he recited it

any time between the Salat of Fajr and Zuhr, it would be written down as if he had recited it in the night itself." [Muslim]

Explanation: That is, if a person went to bed before offering his set portion of *Nafil Salat* or *Tasbeeh*, or a portion thereof and he performed them next day any time between the *Salat* of Fajr and Zuhr, he would be fully rewarded, because by performing his routine of the night next day before noon, he proved that there was no reduction in his devotion.

(18) وَ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَيْمَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْئٌ مِّنْ كَلَامِ النَّاسِ إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَ قِرَاءَةُ الْقُرْآنِ۔
(مسلم)

(18) *It is narrated by Hazrat Mu`awia bin al-Hakam al-Sulami that the Prophet of Allah (pbuh) said: "Indeed, this is Salat and it is not proper to talk in it like people talk; it is Tasbeeh (remembrance of Allah), Takbeer (proclamation of the Greatness of Allah), and recital of the Quran."* [Muslim]

Explanation: In *Masabeeh*, it is narrated by Hazrat Mu`awia bin Hakam that when once we were praying with the Prophet of Allah (pbuh), a person sneezed. I said "Yarhamak Allah." People began to stare at me. I said: "What is it with you that you are staring at me?" The people began to beat their thighs. I understood that they wanted me to remain silent; I remained silent. When the Prophet (pbuh) concluded the *Salat* – may I lay down my life for him; I have never seen any person using such soft words – by Allah, neither he hit me, nor scolded me, nor chided me, but softly told me these words (which are contained in the aforesaid Saying).

(19) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَا فُلَانُ أَلَا تُخْسِنُ صَلَوةَكَ لَا يَنْظُرُ الْمُصَلِّيُّ إِذَا صَلَّى كَيْفَ يُصَلِّي فَإِنَّمَا يُصَلِّي لِنَفْسِهِ أَتَنِ لَأَبْصُرُ مِنْ وَرَائِنِي كَمَا أَبْصُرُ مِنْ بَيْنِ يَدَيِّ -
(مسلم)

(19) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "O so and so! Why don't you offer your Salat*

properly? Why don't the Musalli-(worshipper) see how he is performing the Salat? I see behind me also as I see in my front. [Muslim]

Explanation: Once a person, who was offering *Salat* behind the Prophet of Allah (pbuh), was look hither and thither during the *Salat*. When the Prophet of Allah (pbuh) completed the *Salat*, he advised him which has been described in the above Saying.

CONGREGATIONAL PRAYER (SALAT)

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَخْسَنَ وُضُوئَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلُّوا أَعْطَاهُ اللَّهُ مِثْلَ أَجْرِ مَنْ صَلَّاهَا وَخَضَرَهَا لَا يَنْفَصُنُ ذَلِكَ مِنْ أَجْوَرِهِمْ شَيْئًا۔

(ابو داود، نسائي)

1. *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "A person performed the ablution and performed it properly, and went (to offer Salat) but saw that the people had completed the Salat, Allah will award him the reward equivalent to the reward of the people who had attended the Salat there and performed the Salat, and this will not entail in decrease of their reward." [Abu Dawood, Nasai]*

Explanation: If a person, who regularly offers his *Salat* in congregation, occasionally misses the congregational *Salat*, Allah will grant him the full reward of praying in the congregation. Allah does not take into consideration the outward behaviour of a person, but takes into consideration his intention and sincerity. In another Saying, the Prophet of Allah (pbuh) has said: "*Whoever got (to pray) even one rak'at with the congregation, he got the entire Salat.*" That is, he will get the reward of praying the entire *Salat* with the congregation, provided there is no defect in his intention and sincerity.

(٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سُوْفَا صُقُوفُكُمْ فَإِنَّ تَسْوِيَةَ الصَّقُوفِ مِنْ إِقَامَةِ الصَّلَاةِ۔
(بخاري و مسلم)

(2) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Straighten and align your rows, because aligning and straightening rows is part of the establishment of the Salat." [Bukhari, Muslim]

Explanation: That is, for performing the *Salat* in an efficient manner and establishing it properly, one of the things required is straightening and aligning the rows in congregation. While performing good deeds, it is necessary to pay attention to both the internal and external conditions; none should be disregarded because the grooming and purification of man's soul depends on the correctness of both the things.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ حَمِّمْتُ أَنْ أَمْرَ بِحَطَبٍ فَيَحْتَطِبَ ثُمَّ أَمْرَ بِالصَّلَاةِ فَيُؤَذَّنَ بِهَا ثُمَّ أَمْرَ رَجُلًا فَيَئُومُ النَّاسَ ثُمَّ أَخَالِفَ إِلَى رِجَالٍ فَأَحَرِقَ عَلَيْهِمْ بُيُوتَهُمْ۔
(بخاري و مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "By the Entity in Whose Power is my life, I intended to instruct that firewood be collected, and then issue command for the *Salat* and the call be given for it; then appoint a person as *Imam* of the people and then go to the people (who do not attend the *Salat*) and set fire to their houses." [Bukhari, Muslim]

Explanation: The importance of offering the *Salat* in congregation can be fully understood from this Saying. Congregational *Salat*, on the one hand, strengthens our relationship with Allah, and on the other, creates a lasting and strong collective system provided we have the true sense of its requirements and its etiquettes.

(٤) وَ عَنْ أَبِي بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاةِ وَحْدَةٍ وَ صَلَاةَ وَهَ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاةِ وَهَ مَعَ الرَّجُلِ وَ كُلُّ مَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ۔
 (احمد، ابو داؤد، نسائی)

(4) It is narrated by Hazrat Ubai bin Ka'b that the Prophet of Allah (pbuh) said: "The Salat performed by a man along with another is better than the Salat which is performed alone, and the Salat performed with two men is better than the Salat which is performed with one man, and then the more the men, the more Allah loves it." [Ahmed, Abu Dawood, Nasai]

Explanation: That is, Allah loves the Salat more which is performed in bigger congregations. It also contributes to the cultivation and development of our ethical and spiritual purification. It is narrated in another narration by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "Congregational Salat is twenty-seven times loftier than offering the Salat alone." (Bukhari, Muslim)

(٥) وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ ثَلَاثَةِ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَخْوَذَ عَنْهُمُ الشَّيْطَانُ فَعَنِينَكُمْ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْفَاسِدَةَ۔

(احمد، ابو داؤد، نسائی)

(5) It is narrated by Hazrat Abu Darda that the Prophet of Allah (pbuh) said: "If there are three men in a habitat or desert and there is no arrangement for Congregational Salat therein, Satan overpowers them. Hence, you should make Congregation obligatory on yourselves, because the wolf devours only that sheep which strays away from its flock." [Ahmed, Abu Dawood, Nasai]

Explanation: Arrangements for Congregational Prayers should also be made where there is no permanent settlement and where a few persons have settled temporarily. The importance of the Congregation Prayers has been explained in

this Saying with the help of an example that there are great benefits in offering the *Salat* in congregation and forming a collective system. It helps in keeping the man reformed and on the path of Truth and keeps him protected from the evil intrusions of Satan. Some persons, by nature, are irresolute and it is difficult for them to get habituated to the *Salat* individually. Offering the *Salat* collectively can easily make them habituated to the *Salat*. Congregational *Salat* creates such a spiritual environment that it positively affects man's heart and mind.

(٦) وَ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَانَمَا قَامَ نِصْفَ اللَّيْلِ وَ مَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَانَمَا صَلَّى اللَّيْلَ كُلَّهُ۔
(Muslim)

(6) *It is narrated by Hazrat 'Uthman bin 'Affan: I heard the Prophet of Allah (pbuh) saying: "Whoever offers the Isha Salat (late-night Prayer) with congregation, it is as if he has stood (in Prayers) for half of the night, and whoever offers the Fajr Salat (early morning Prayer) with congregation, it is as if he has prayed the entire night." [Muslim]*

Explanation: It means that whoever showed his devotion and care in respect of the *Salat*, he proved that his relationship with Allah is not for a particular time or season, but is a permanent relationship. Therefore, it is stated that whoever offered the Isha and Fajr Prayers with congregation, it is as if he had been praying the entire night and he will be granted the reward for praying the entire night.

LEADING THE SALAT (IMAMAT)

(١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِجْعَلُوا أَئِمَّتَكُمْ خِيَارَكُمْ فَإِنَّهُمْ وَفْدُكُمْ فِيمَا بَيْنَنَّكُمْ وَ بَيْنَ رَبِّكُمْ۔ (بيهقي، دارقطني)

(1) *It is narrated by Hazrat Abdullah bin 'Umar that the Prophet of Allah (pbuh) said: "Make your Imams those who are*

better amongst you, because they are your representatives between you and your Lord." [Baihaqi, Dar Qutni]

Explanation: When the Imam represents the entire congregation before Allah, he should be a selected and better person amongst the congregation. The Prophet of Allah (pbuh) used to lead the *Salat*. At the time of his sickness immediately before his demise when he was unable to lead the *Salat*, the Prophet appointed the person (Hazrat Abu Bakr Siddique) as Imam who was the loftiest person, after him, amongst the Muslim Brotherhood.

ETIQUETTE AND LOFTINESS OF THE MOSQUE

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا۔ (مسلم)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The most lovable places with Allah amongst the habitats are the mosques and the worst places with Allah amongst the habitats are the markets." [Muslim]

Explanation: Amongst all the places and habitats, the most lovable places in the sight of Allah are the mosques; there cannot be any other place more sacred than a mosque. The mosques are the places where Allah's Greatness is eulogized and where He is remembered and worshipped. Therefore, they are called the Houses of Allah. In this Saying, the markets have been described as the worst places; markets are usually places of chaos and tumult. In evil and defective environment, markets become the stations of deceit, cheating, nudity, and dishonesty.

(٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ جَاءَ مَسْجِدِي هَذَا لَمْ يَأْتِ إِلَّا لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلَّمُهُ فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ

فِي سَبِيلِ اللَّهِ وَ مَنْ جَاءَ لِغَيْرِ ذَالِكَ فَهُوَ بِمَتَرْأَةِ الرَّجُلِ يَنْظُرُ إِلَى
مَتَاعٍ غَيْرِهِ۔
(ابن ماجه، البیهقی فی شعب الایمان)

(2) Hazrat Abu Hurairah says: I have heard the Prophet of Allah (pbuh) saying: "Any person who comes to my Mosque just for the sake of good deed, learns it or teaches it, will be equal to the person who strives (jihad) in the Path of Allah, and the person who comes for any other purpose than this will be like a person who stares at the possession of others. [Ibn Maaja, Baihaqi]

Explanation: That is, that person who does not come to my Mosque for any good purpose will have nothing but deprivation, grief and regret.

(۲) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ
مِّنْ أَلْفِ صَلَاةٍ فِيمَا سِواهُ إِلَّا الْمَسْجِدُ الْحَرَامُ۔ (بخاری، مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "One Salat in my Mosque is better than one thousand Salats in other mosques except the Mosque of al-Haraam (Ka`ba). [Bukhari, Muslim]

Explanation: That is, the reward of praying in the Mosque of the Prophet in Madinah is one thousand times more than praying in an ordinary mosque except in the Ka`ba. When the Believers arrive at the Prophet's Mosque, they witness so many prophetic visions that many of the inner veils of the heart are lifted away and just two rak`ats of Salat performed therein becomes more valuable than the entire world, and the two prostrations become the very outcome of man's life. Such Salats get loftiest positions with Allah.

(۴) وَ عَنِ الْخَسَنِ مُرْسَلاً قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَأْتِي عَلَى النَّاسِ
زَمَانٌ يَكُونُ حَدِيثُهُمْ فِي مَسَاجِدِهِمْ فِي أَمْرٍ دُنْيَاهُمْ فَلَا تُجَالِسُوهُمْ
قَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ۔ (البیهقی فی شعب الایمان)

(4) It is narrated by Hazrat Hasan by way of a Mursal¹ narration that the Prophet of Allah (pbuh) said: "A time will come on the people when they will talk about their worldly things in the mosques. At that time do not sit with these people; Allah does not need them. [Baihaqi]

Explanation: That is, even after coming to the mosque, they will continue to talk about their worldly affairs and they will remain negligent of the remembrance of Allah. Allah does not like such people and sitting along with them is waste of time. It is foolishness to lose our good deeds by participating in the talks of such people. Therefore, we should avoid such people. Ibn Hamam writes in *Sharah al-Hidayah* that even having legitimate talk in the mosque is undesirable and it devours the good deeds.

(5) عَنْ عَبْدِ الْعَزِيزِ قَالَ: قِيلَ لِأَنَّسٍ مَا سَمِعْتَ النَّبِيَّ يَقُولُ فِي الثُّومِ فَقَالَ: مَنْ أَكَلَ فَلَا يَقْرِبَ مَسْجِدًا. (بخارى)

(5) Hazrat Abdul Azeez says that Hazrat Anas was asked if he had heard the Prophet of Allah (pbuh) saying anything about garlic. He said that (the Prophet of Allah (pbuh) said: "Any who eats it should not come near our Mosque." [Bukhari]

Explanation: Because the odor of garlic causes discomfort to the people. If garlic or onion is eaten after removing its bad odor, then people can come to the mosques.

(6) وَ عَنْ أَبِي هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ: مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا. (مسلم)

(6). It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "If you hear a person making an announcement about his lost thing in the mosque, he should say:

¹ "Mursal" is that incompletely transmitted Saying of the Prophet which rests on a chain of authorities that goes no further than the second generation after the Prophet.

'May Allah never send back that thing to you,' because mosques are not made for this purpose. [Muslim]

Explanation: Mosques are established for the worship and remembrance of Allah. Mosques are such places where people go to meet Allah. Using them for worldly objectives is showing indifference to Allah. By indulging in such activities, man ruins the sacredness of the mosque which is a very grave crime. Such a person himself proves that he is quite ignorant of the value of remembrance of Allah and does not care for the sacredness of the mosque.

SUPEREROGATORY (NAFIL) AND MIDNIGHT (TAHAJJUD) SALAT

(١) عَنْ الْمُغَيْرَةِ بْنِ شَعْبَةَ قَالَ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ: لِمَ تَصْنَعُ هَذَا وَ قَدْ غُرِّ لَكَ مَا تَقْدَمَ مِنْ ذَنْبِكَ وَمَا تَأْخُرُ؟ قَالَ: أَفَلَا أَكُونَ عَبْدًا شَكُورًا -
(بخاري و مسلم)

(1) It is narrated by Hazrat Mughairah that the Prophet of Allah stood (in Salat in the night for such a long time) that his feet got swollen. He was asked: "Why do you do it O Prophet of Allah when all your past and future sins, have been forgiven?" He said: "Shall I not be a thankful servant?" [Bukhari, Muslim]

Explanation: That is, the Mercies and Beneficence of Allah demand that man should worship Him more and more and lead his life in His servitude alone. This is the only way that man can become a thankful and grateful servant of Allah. Those people are mean-minded who do not thank Allah for his mercies and gifts bestowed on them. The hearts of such people are actually devoid of those passions and feelings which abide in the innermost recesses of the Believers' lives.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَ آيَقَظَ امْرَأَةً فَصَلَّتْ فَإِنْ أَبْتَ نَصَّاحَ فِي وَجْهِهَا

الْمَاءَ رَحْمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَ آتَيْقَظَتْ زَوْجَهَا فَصَلَّى
فَإِنَّ أَبَى نَضَجَّتْ فِي وَجْهِهِ الْمَاءُ۔
(ابو داؤد، نسائی)

(2) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "May Allah have mercy on the person who woke up in the night and prayed and woke up his woman and she also prayed, and if the woman did not wake up he sprinkled water on her face. May Allah have mercy on the woman who woke up in the night and prayed and woke up her husband and he also prayed, and if he did not wake up she sprinkled water on his face." [Abu Dawood, Nasai]*

Explanation: The importance of praying in the night is understood from this Saying. Waking up in the middle of the night and standing in the *Salat* when everyone else is in the bed, shows that such a person has a special relationship with his Lord. This deed takes him nearer and nearer to Allah.

٣) وَ عَنْ أَسْمَاءَ بْنَتِ يَزِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ: قَالَ يُخْشِرُ النَّاسُ
فِي صَعِيدٍ وَاحِدٍ يَوْمَ الْقِيَمَةِ فَيُنَادَى مُنَادٍ فَيَقُولُ: أَيْنَ الَّذِينَ كَانُوا
تَتَجَافَى جُنُوبُهُمْ عَنِ الْمُضَاجِعِ فَيَقُولُونَ وَ هُمْ قَلِيلٌ فَيَدْخُلُونَ الْجَنَّةَ
بِغَيْرِ حِسَابٍ ثُمَّ يُؤْمَرُ سَائِرُ النَّاسِ إِلَى الْحِسَابِ۔
(بيهقي في شعب الایمان)

(3) *It is narrated by Hazrat Asma bint Yezeed that the Prophet of Allah (pbuh) said: "On the Day of Judgement, all the people will be gathered on the earth in one place. Then an announcer will announce: 'Where are the people who used to forsake their beds (in the night to pray)?' They will stand up and they will be a few. They will be entered into the Paradise without any settlement of accounts. Then rest of the people will be ordered to settle their accounts." [Baihaqi]*

Explanation: This Saying sheds light on a very important fact. The lives of those servants of Allah who forsake their beds in the night when all others were asleep in order to stand in *Salat* before their Lord, Allah, bow and prostrate before Him,

and seek forgiveness from Him, will be so pure and lofty that their accounts get cleared in the world itself and they do not go to their Lord with any kind of bad deeds in their accounts. Therefore, they are admitted into the Paradise without any settlement of accounts.

(4) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمُكْتَوَبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ۔
(مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "After the obligatory Salat, the best Salat is the Mid-night Salat." [Muslim]

Explanation: This Saying shows the importance of mid-night (Tahajjud) Salat, which is an effective way of cultivating close and special relationship with Allah.

(5) وَعَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَابُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلسَّيِّئَاتِ وَمِنْهَا عَنِ الْأَثْمِ۔
(ترمذی)

(5) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Standing in the night (for Salat) is essential for you, because it was the habit of the pious before you, and it is (a means of achieving) proximity of your Lord, and it wipes out (the effects) of evil deeds and prevents you from (committing) sins." [Tirmizi]

Explanation: In this Saying, the particularities and the blessings of the mid-night Salat (Tahajjud) have been described. There is no doubt that man can achieve all the particularities mentioned in this Saying, provided it is performed with all its etiquette and sincerity. The time of the Tahajjud is such that it provides complete tranquility and peace of mind. Moreover, leaving the comforts of bed to offer Salat is the best kind of training. It is stated in the Quran: "Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Salat and Praise)."

(73:6) Addressing the Prophet of Allah (pbuh), the Quran says: "And pray in the small watches of the morning: (it would be) an additional Prayer (or spiritual profit) for you. Soon will your Lord raise you to a Station of Praise and Glory!" (17:79)

It is stated in another Saying: "The most laudable fasting is the fasting of Hazrat Dawood; he used to fast for half the time (i.e. he used to fast once in two days). The best Salat is the Salat of Hazrat Dawood. He used to sleep for half of the night and then rise and sleep in the end; when he used to rise at midnight, he used to pray for the one-third of the night." (Muslim)

In yet another Saying, the Prophet of Allah (pbuh) said: "When any one of you rises in the night (for Tahajjud), he should first offer two rak'ats of light Salat." (Muslim) This removes the sluggishness and thereafter he will be able to perform lengthy Salat. However, it has been cautioned in another Saying: "When any one of you rises in the night, but (because of sleep) is not able to recite the Quran clearly and he cannot comprehend what he is saying, he should go back to bed." (Muslim)

(٦) وَ عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَشْرَفُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَ أَصْحَابُ اللَّيْلِ -
(بيهقي في شعب الایمان)

[6] It is narrated by Hazrat Ibn 'Abbas that the Prophet of Allah (pbuh) said: "The eminent people of my Ummah (Brotherhood) are the bearers of the Quran and the companions of the night." [Baihaqi]

Explanation: That is, the eminent and noble persons of my Brotherhood are those who read the Quran, understand it and follow it, and those who get up in the middle of the night and offer Salat. Such people are bound to get eminent position in the sight of Allah.

(٧) وَ عَنْ أَبِي مَالِكِ بْنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ فِي الْجَنَّةِ غُرْفًا يُرَا ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا أَعَدَّهَا

اللَّهُ مِنْ آلَانِ الْكَلَامِ وَ أَطْعَمَ الطَّعَامَ وَ تَابَعَ الصَّيَامَ وَ صَلَّى بِاللَّيْلِ
 (البيهقي في شعب الإيمان)
 وَ النَّاسُ نِيَامٌ -

(7) *It is narrated by Hazrat Abu Malik Ash'ari that the Prophet of Allah (pbuh) said: "There are such upper storeys in the Paradise through which its exterior is visible from its interior, and its interior is visible from its exterior. Allah has prepared these for those people who are soft-spoken, serve food, fast in succession, and who pray in the night when others are asleep." [Baihaqi]*

Explanation: It is the purity and loftiness of man's nature and his consciousness that he should try to be soft-spoken, be conscious of the miseries, hunger and sufferings of others, fast for the sake of Allah, and offer *Salat* to Him at the time when all others are in bed, seeking Allah's forgiveness and His Good Pleasures. Allah will certainly grant such people rewards of high standard and they will be stationed in such upper storeys in the Paradise which in themselves will be pure and illuminated with light.

(8) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي بِثَلَاثَتِ بِصَيَامِ ثَلَاثَةِ أَيَّامٍ
 مِنْ كُلِّ شَهْرٍ وَ رَكْعَتِ الضُّحَى وَ أَنْ أُفْتَرَ قَبْلَ أَنْ أَرْقُدَ - (مسلم)

(8) *Hazrat Abu Hurairah says that my intimate friend (the Prophet of Allah) advised me about three things: Fasting for three days every month, the two *rak'ats* of *Chasht*¹ *Salat* (Morning Prayer), and that I should perform the *Witr Salat* before I go to bed." [Muslim]*

(9) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى قَالَ:
 مَنْ عَادَى لِيْ وَلِيًّا فَقَدْ أذْنَتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْءٍ
 أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَرَاهُ عَبْدٌ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ
 حَتَّى أَخْبَتُهُ فَإِذَا أَخْبَتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي

¹ The middle hour between sunrise and the meridian.

يُبَصِّرُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا وَ رِجْلُهُ الَّتِي يَمْشِي بِهَا وَ إِنْ أَسْأَلْتَنِي لِأَعْطِيَنَّهُ وَ لَئِنْ أَسْتَغَاذَنِي لَا يَعْنِدَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدْتُ عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَنَا أَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ .
(بخاري)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said that Almighty Allah says: "Whosoever shows enmity towards my friend, I declare war against him. My servant cannot achieve my proximity from any other deed which I like than that which I have obligated on him. My servant achieves my proximity through supererogatory deeds (Nawafil), until I begin to love him. When I begin to love him, I become his ear through which he hears, his sight through which he perceives, his hand by which he holds, and his leg by which he walks. If he asks, I shall grant him and if he wants My protection, I shall take him under My protection. I do not hesitate in doing anything except the hesitation in seizing the soul of the Believer; he abhors death and I dislike offending him, but death for him is inevitable." [Bukhari]

Explanation: The importance of the supererogatory deeds (Nawafil) in the life of a Believer can very well be understood from this Saying. However, since the obligated deeds are more important, we should focus our attention first on them. The supererogatory deeds (Nawafil) indicate that man does not consider the worship and servitude of Allah as a burden; rather he wants to be always engaged in the servitude of Allah. Because of this, he becomes entitled to receive special blessings of Allah and ultimately Allah begins to love him; the clear sign of this is that all his senses and limbs become fully obedient to the Will of Allah and he becomes a manifestation of the creation of his Lord.

Another thing which is understood from this Saying is that Allah does not like offending the Believer. In spite of His Glory and Omnipotence, Allah takes care of His beloved servant. Therefore, arrangements are made that his death should be a natural occurrence. Hence, generally death comes

after some disease and old age when man had become disenchanted with the world and wants to get rid of life's sorrows and distresses; on such occasions, death would be a welcome relief. Moreover, for the Believer, death is not destruction but is a means of meeting his Lord which is the greatest of the gifts. Almighty Allah hesitates with regard to the death of His faithful servant; what an amazing show of Mercy. We cannot comprehend the real meaning of the word "hesitation" with regard to Allah, but we can understand the status of the Believer in the sight of Allah.

SALAT OF SOLAR AND LUNAR ECLIPSE

(١) عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ أَيْتَانٌ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَةً وَإِنَّهُمَا لَا يَنْكِسُفَانِ لِمَوْتٍ أَحَدٍ مِنَ النَّاسِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يُكْشَفَ مَا بِكُمْ۔
(مسلم)

(1) It is narrated by Hazrat Abu Masood Ansari that the Prophet of Allah (pbuh) said: "The sun and the moon are the signs amongst the signs of Allah. Allah frightens His servants through them. None of them eclipse because of the death of any person. Hence, when you notice it, offer Salat and supplicate Allah until that is lifted which has set on you." [Muslim]

Explanation: It is narrated that on a day of eclipse, one of the sons of the Prophet of Allah (pbuh), Ibrahim, died. People began saying that the eclipse is because of his death. Hence, in another Saying, the Prophet of Allah (pbuh) said: "The sun and the moon are two signs of Allah. They do not eclipse because of anyone's death or birth. Hence, when you see an eclipse, supplicate Allah, pronounce His Greatness, perform Salat and spend in charity." (Bukhari, Muslim) The Prophet of Allah (pbuh) has refuted the wrong concept of the people and has made it clear that rising and setting of the sun and the moon, and their eclipse are all signs of Allah. When man sees the eclipse, he should fear that the Entity, Who can darken the

moon and the sun, can take away his uncountable gifts bestowed on him. Therefore, we should fear Him and obey Him in every walk of our life. The fact described by the Prophet of Allah (pbuh) centuries ago that one should not be superstitious about the eclipse has been proved right now by the modern scientific research.

FRIDAY PRAYER

(1) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: مَنْ اغْتَسَلَ ثُمَّ آتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ آتَى حَتَّى يَفْرَغَ مِنْ خُطْبَتِهِ ثُمَّ بُصِّلَى مَعَهُ غُفْرَانَ لَهُ مَا بَيْنَهُ وَ بَيْنَ الْجُمُعَةِ الْأُخْرَى وَ فَضْلُنَ ثَلَاثَةِ أَيَّامٍ۔ (مسلم)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Whoever takes a bath and then comes for the Friday Prayer and prays whatever has been destined for him and keeps silence till the sermon is finished, and then prays with the Imam, his sins from the present Friday to the next Friday are pardoned, and sins of further three days are also pardoned." [Muslim]

Explanation: As a clock which shows correct time is the proof that all its parts are functioning properly and there is nothing wrong with it, similarly a good deed performed by a Believer is the proof that his Faith in Islam is healthy, provided that that deed is actually good both esoterically and exoterically. Actions affect the entire personality of a person and they interpret man's entire personality. Because of this, when an evil person reverts back to Allah and repents sincerely, his entire personality changes in seconds. Attendance in Friday Prayer is a very pious deed; it is a sign of religious consciousness and Muslim Brotherhood. Attending the Friday Prayer with sincerity is the sign of healthy Islamic way of life. It is a proof that he is a true obedient servant of Allah. If he had committed any sins in the past six days, they do not cling to him now; he will be in a better condition in which he was in the previous Friday Prayer. Had he not attended the Friday Prayer without any excuse, it would have

been the proof that this person is quite different from what he was in the previous Friday. Friday is actually the day of account for the entire week. The person who does not attend the Friday Prayer will be under the burden of his account, although he might be unaware of it.

(٢) وَعَنْ سَمْرَةَ بْنِ جُندُبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: أَخْضُرُوْفَا الْذِكْرَ وَادْنُوا مِنَ الْأَمَامِ فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتَبَاعِدُ حَتَّىٰ يُؤْخَرَ فِي الْجَنَّةِ وَإِنَّ دَخْلَهَا (ابو داؤد)

(2) It is narrated by Hazrat Samurah bin Jundub that the Prophet of Allah (pbuh) said: "Attend the sermon and be close to the Imam, because man, who always remains far away, will lag behind entering the Paradise although he will enter it eventually." [Abu Dawood]

Explanation: That is, as he was always lagging behind in the world, similarly he will enter the Paradise at the end. It is understood from this Saying that the outcome in the Hereafter depends on the man's attitude in this world. The present life of a person is the reflection of his life in the Hereafter.

EID AL-FITR AND EID AL-AZHA PRAYERS

(١) عَنْ أَبِي سَعِيدٍ بْنِ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحِيِّ إِلَى الْمُصَلَّى فَأَوَّلُ شَيْءٍ يَبْدِئُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ مُقَابِلُ النَّاسِ وَالنَّاسُ جَلُوسٌ عَلَى صُفُوفِهِمْ فَيَعْظِمُهُمْ وَيُؤْصِنِهِمْ وَيَأْمُرُهُمْ وَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطْعَةً أَوْ يَأْمُرَ بِشَيْءٍ أَمْرَ بِهِ ثُمَّ يَنْصَرِفُ۔ (بخاري و مسلم)

(1) Hazrat Abu Sayeed Khudri narrates that the Messenger of Allah used to proceed towards Eidgah¹ and the first thing he used to do was to commence the Salat. After finishing it, he used

¹ An enclosed space outside the town where Eid Salats are held.

to stand turning towards the people and people used to sit in their rows. Then he used to advise and exhort them and issue ordinances, and send any division of troops to a required place or issue any order about a particular thing, and then return. [Bukhari, Muslim]

Explanation: This is the natural way of celebrating Islamic festivals which has been described in this Saying. On the Day of Festival, the Prophet of Allah (pbuh) and his Companions did not become negligent of their responsibilities and nor did they indulge in fun and amusement. The day of Eid is a day of joy and happiness for the Muslims. In the month of Ramazan, in obedience to Allah, the Muslims fast continuously for a month. On the occasion of Eid, they hope that Allah will certainly accept their deed and will cleanse them from all evils and grant them a pious life. Eid manifests the happiness and success in the Hereafter. The joy of Eid is not an ordinary joy. This happiness is a sign of the life of the Muslims and their community life. The happiness of the Eid grants the Muslims a distinctive eminence as against other communities. In the methods invented by the world to celebrate festivals, fundamentally care is taken to ensure that man gets maximum enjoyment. For this purpose, people usually indulge in dancing, singing and other lascivious activities. As against this, Islam teaches the way of celebrating festivals which is not only free from all the aforesaid evils and defects, but is a great manifestation of truth, piety and genuine happiness and there is no other way of expressing true happiness. The way taught by Islam is the best and the most civilized way. Islam teaches only that standard of life which not only conforms to human nature but is the sign of healthy human life.

Man is the servant of Allah and it is not only an undeniable fact but is also its ecstatic aspect. The prominent particularity of Islamic civilization is that it pays full attention to the emotions of servitude of Allah. The passion of servitude is man's most valuable possession. We do not know how many beautiful melodies of life are hidden in it. The relationship between man and Allah is such a relationship that every luxury and comfort of the world can be sacrificed upon it. The

relationship between man and Allah is the thing based on which he gets his nobility, honour and the real pleasure.

The relationship that exists between Allah and His servant gets manifested in the way in which Islam teaches to celebrate Eid. Happiness is manifested in the Eid particularly through the pronouncement of the Greatness of Allah and through the Eid Prayer. Apart from show of happiness, this is also an offer of thanks to Allah from His grateful servants. The most lovable and the most contented condition for a Believer is that in which the relationship between him and Allah is evident to the fullest extent, and evidently this condition is found while performing bowing and prostration during the *Salat*, because the *Salat* is the best way of manifesting man's servitude and the Greatness of Allah.

On the occasion of Eid al-Azha, it has been ordained to offer sacrifice. It is stated by the Prophet of Allah (pbuh) in this regard: "*No deed of the Son of Adam is dearer to Allah than shedding the blood (by sacrificing the animals) on the Day of Sacrifice (i.e. on the 10th of Zil Hija, on the day of Eid al-Azha).*"

Like *Salat*, offering sacrifice too is the manifestation of the emotions of a Believer with regard to Allah that he has cultivated in him. In it is found the highest degree of the passion of commitment and devotion which is the spirit of Islam. Islam in itself is sacrifice. By shedding the blood of animals, the Believers declare that they are prepared to sacrifice everything and even their lives in the Cause of Allah.

This sacrifice is also a great memorial of Hazrat Abraham (pbuh). Hazrat Abraham (pbuh) had selected his son, Hazrat Ismail (pbuh) for the service of Ka`ba and thus the fulfillment of the objectives of the construction of Ka`ba became the goal of their life.

Man kills the animals for their flesh, but Islam, by ordaining sacrificing of animals, has declared it as the means for the achievement of great spiritual and ethical benefits. The ordinance of sacrifice is also one of the Islamic ordinances which prove the fact that the Islamic way passes through the middle of the human life and not away from it. Islam does not ignore the demands of the human life.

ZAKAT (POOR DUE)

After the rights of Allah, the rights of His servants are obligated on us. Religion of Islam is nothing but fulfilling the rights of Allah and His servants. The *Salat* and the *Zakat* reminds us of these two types of rights. Moulana Hameeduddin Farahi, who had a deep knowledge about the wisdom of the Quran, says:

أَصْلُ الصَّلَاةِ رُكُونُ الْعَبْدِ إِلَى رَبِّهِ مَحَبَّةً وَ خَشْيَةً وَ أَصْلُ
الزَّكُوْنَ رُكُونُ الْعَبْدِ إِلَى الْعَبْدِ مَحَبَّةً وَ شَفَقَةً۔

(تفسير نظام القرآن - صفحه ۹)

*"The reality of the Salat is the servant inclining towards his Lord with love and fear, and the reality of the Zakat is the servant (of Allah) inclining towards another servant (of Allah) with love and affection."*¹

This fundamental truth of Islam has been stressed at various places in the Quran. This fact has also been stated in the Torah and the Gospel.² The Quran, by giving the *Salat* and the *Zakat* the fundamental importance, declares them to be the actual Religion. Hence, it is stated in the Quran:

¹ *Tafseer Nizam al-Quran*, p. 9.

² "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Mathew, 22:35-40)

In another place, it is stated: "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark, 12:29-31)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حَتَّىٰ يَأْتُوكُمْ وَيُقْرِبُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكُورَةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ (البيت: ٥)

"And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer (Salat); and to practice regular Charity (Zakat); and that is the Religion, Right and Straight." (98:5)

Religion is indeed fulfilling the rights of both Allah and His servants. This is authenticated by the Sayings too. To be brief, we quote here only one Saying:

ثَلَاثَةٌ لَا تُزْفَقُ لَهُمْ صَلَوةُهُمْ فَوْقَ رُءُوسِهِمْ شَبُّرًا رَجُلًا أَمَّ
قَوْمًا وَ هُمْ لَهُ كَارِهُونَ وَامْرَأَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاحِطٌ
(ابن ماجه) وَ أَخْوَانٌ مُتَصَارِمَانِ -

It is narrated by Hazrat Ibn 'Abbas that the Prophet of Allah (pbuh) said: "Three persons are such that their Salat does not rise up even one span of the hand above their heads: One, that Imam who is disliked by the people; second, that woman who has passed the night in the state that her husband was displeased with her; and third, those two brothers who have severed their kinship." (Ibn Maaja)

It is understood from the aforesaid Saying that it is necessary for man to have the knowledge about the rights of both Allah and His servants and then fulfill them. One cannot fulfill the rights of Allah unless he does not fulfill the rights of Allah's servants.

By paying Zakat, not only man discharges his obligation but he also brings perfectness in himself. Bringing in perfectness and purification in man's life is the basic goal of the Islamic laws and ordinances. The thing which is known as sagacity in Islam is nothing but to train and purify man's soul with knowledge and insight. The real purpose of Zakat is to achieve purification. The meaning of Zakat is purification and

development. By paying Zakat, man gets rid of the bad attributes of selfishness, narrow-mindedness and avariciousness, and his soul achieves spiritual loftiness. Hence, it is stated in the Quran:

وَسَيُجْنِبُهَا الْأَنَفَقَىٰ ۝ الَّذِي يَنْقُضُ مَا كَلَّمَهُ ۝ يَتَرَكَّبُ ۝ (آلٰٓ١٨:١٧)

"Those most devoted to Allah shall be removed far from it (i.e. Hell) – those who spend their wealth for increase in self-purification." (92:17-18)

In another place, addressing the Prophet of Allah (pbuh), it is stated in the Quran:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَلَا تُرْكِنْهُمْ بِهَا ۝ (اتْهَبٰ: ۱۰۳)

"Of their goods take alms, that so you might purify and sanctify them." (9:103)

This objective of Zakat can be achieved only when along with paying Zakat, man has also the sincere desire of achieving its objective; that is, man should pay the Zakat only to obtain the Good Pleasure of Allah, and there should not be any other intention behind it like ostentation and to brag over the poor and the indigent.

This fact has been repeatedly stressed in the Quran that man's Religion and his Faith will not be complete and he will not be able to achieve the real spiritual life unless love and devotion for Allah does not dominate love for all other things and he does not give preference to the Hereafter over this world. While the *Salat* bonds man's relationship with Allah, the Zakat saves him from avariciousness and removes from him the love for the wealth. By paying Zakat, man proves that he is not unmindful of the real objective of life. He considers all his belongings to be owned by Allah. It is only under the ordinance of Allah that he takes out the share of the poor and the indigent from out of his wealth and also spends it on himself and his family. It is the prominent attribute of the men

who fear Allah that they pay Zakat on their wealth. The Holy Quran states:

فَسَاءَ كُلُّهَا لِلَّذِينَ يَتَقْرُونَ وَيُؤْتُونَ الرِّزْكَ وَالَّذِينَ هُمْ بِأَيْمَانِنَا يُؤْمِنُونَ ﴿٥٦﴾

(الاعراف: ٥٦)

"That (Mercy) I shall ordain for those who do right, and practice regular Charity (Zakat), and those who believe in Our Signs."

Zakat not only purifies man's soul but also purifies his wealth. However, if he is so selfish that he does not pay Zakat from out of the wealth granted to him by Allah, not only his wealth remains impure but also his soul remains impure. Pettiness, ungratefulness, and selfishness are the causes for the impurity of the soul. Zakat is the solution for the problems faced by the poor and the indigent. It is the obligated duty of all Muslims to help their indigent brethren, and see that none of their brethren remain hungry, ragged and forced to live a miserable life. The rich should not remain concern only with their luxuries and comforts and leave the poor, the orphans, the widows and other indigents in the lurch. They should remember that the poor, the capable people who cannot earn their livelihood because of not having financial resources, the poor children who cannot pursue higher education because of indigence, and the disabled who are not able to work have also a share in their wealth.

It should be understood that the wealth spent on the welfare of the members of the community does not go waste and it causes to bring in numerous benefits which also benefits the persons who spend their wealth. As against this, the person who wants to preserve his wealth or lends it to the people on usury (interest) thinking that it will increase his wealth, actually devalues his wealth and ruins himself. Therefore, the Holy Quran declares:

يَمْحُقُ اللَّهُ الرِّبُو أَوْ يُرِي الصَّدَقَةَ (٢٧٦)

"Allah will deprive usury of all blessing, but will give increase for deeds of charity." (2:276)

In another place, it is stated thus:

وَمَا أَتَيْتُمْ مِنْ رِبَآ لِيَرُدُّوا فِي أَمْوَالِ النَّاسِ فَلَا يَرُدُّوا عِنْدَ اللَّهِ وَمَا أَتَيْتُمْ
مِنْ زَكْوَةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعَفُونَ (الرَّوم: ٣٩)

"That which you give in usury in order that it may increase on (other) people's property has no increase with Allah; but that which you give in charity, seeking Allah's countenance, has increase manifold." (The Quran, 30:39)

Another objective of the Zakat is to support the cause of Islam and help protect it. A portion of Zakat has to be spent to support the struggle to establish Islam and the battles fought for this purpose.

It is not enough for the rich to spend only that small portion of their wealth which has been obligated as Zakat. Apart from the Zakat, they should also spend their wealth liberally whenever a person is in need of help or there arises an occasion to spend in the cause of Islam. Similarly, those persons who are not obligated to pay the Zakat should also spend their wealth, as far as possible, in the cause of Allah.

Another important aspect of Zakat is that it should be collected from the individuals and deposited in a central location, and then spent in an organized manner. As the obligated *Salat* is performed under an Imam, similarly Zakat should also be collected and spent under an organized system; this way it will benefit the society more.

IMPORTANCE OF ZAKAT

(١) عَنْ أَبْنَى عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَادًا إِلَى الْيَمَنِ فَقَالَ إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَاعْلِمْهُمْ أَنَّ اللَّهَ قَدْ فَرِضَ عَلَيْهِمْ خَمْسَ صَلَوةً فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَاعْلِمْهُمْ أَنَّ اللَّهَ قَدْ فَرِضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَاءِ هُمْ فَتَرَدُّ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيمَانَهُ وَكَرَاهِيمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمُظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ۔

(بخاري و مسلم)

(1) It is narrated by Hazrat Ibn 'Abbas that when the Prophet of Allah (pbuh) sent Hazrat Mu'az to Yemen (as its Governor), he said to him: "You are going to such a nation who are People of the Book. Hence, call them to witness that there is no God but Allah and that Muhammad is His Prophet. If they accept it, then tell them that Allah has obligated on them five Prayers (Salat) in the day and night. If they accept it, tell them that Allah has obligated on them charity (Zakat) which will be taken from their rich and returned to their poor. If they accept it also, beware, do not (select and) take their more valuable property. Protect yourself from the imploration of the oppressed, because there is no veil between it and Allah."

Explanation: This saying sheds light on some important issues. The foremost duty of a person who is made a Governor by the Islamic State is to call people towards the servitude of One God; all other objectives are secondary in nature. In a non-Islamic State, the duty of the Governor is to maintain law and order. As against this, the duty of every employee of the Islamic State is to call people towards Allah. The State whose foremost concern is to call the servants of Allah towards the Truth will fill the world with compassion and mercy, and will never allow injustice and oppression to thrive.

This Saying also shows that people should be called towards Islam with wisdom and sagacity. We should always keep in mind the psychology of the people whom we are addressing and calling towards Islam. Instead of presenting before them the entire Religion of Islam, we should present to them its fundamentals gradually. This helps in understanding Islam better. After the belief in Oneness of God and the Prophethood, the foremost thing is the *Salat*. When it is time for the *Salat*, it clearly distinguishes the person who wants to be a true servant of Allah from the one who wants to be a rebel; one who prays declares his servitude to Allah and one who does not is a rebel. The next thing after the *Salat* is Zakat. There are two kinds of Zakat: One is that charity which the Believers practice all the time and through which they help the needy. The second type of Zakat is that obligated charity (Zakat) which the rich pay out of their wealth at a fixed rate. This is the type of Zakat which has been mentioned in this Saying. It has been stated regarding this Zakat that it will be collected from the rich and will be spent on the poor and needy of the society. Helping the poor and the indigent is one of the most important objectives of the Zakat. Allah has reserved for the poor a right in the wealth of the rich, and it is the responsibility of the rich to fulfill that right. It is also stated in the Holy Quran: "*And those in whose wealth is a recognized right for the (needy) who asks and him who is prevented (for some reason from asking).*" (74:24-25)

The Prophet of Allah (pbuh) has instructed the collector of the Zakat not to select more valuable property while collecting the Zakat but to obtain property of moderate value. This instruction resulted in a very strange situation; the Companions of the Prophet and their Companions (Tabyeen) tried to offer their best property as Zakat and the collector used to refuse and the matter was quite often referred to the Caliph for adjudication. The objective of the instruction is that the collector should not choose more valuable property on his own. However, there is no harm in accepting the best property if the payer of the Zakat himself willingly offers it.

It is also understood from this Saying that we should not tyrannize and oppress people, because Allah listens to their pleas sooner rather than later.

(٢) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَا حَالَطَ الرِّزْكَوْهُ مَالًا قَطُّ إِلَّا أَهْلَكَتْهُ (مسند شافعی، تاريخ کبیر، بخاری، مسنند حمیدی)

(2) Hazrat Ayesha says that I heard the Prophet of Allah (pbuh) say: "When Zakat gets mixed up with the wealth (and is not paid out), it destroys it." [Musnad Shafi, Tareekh-e-Kabeer, Bukhari, Musnad Hameedi]

Explanation: That is, if the amount of Zakat is not taken out of the wealth and it remains mixed with it, it not only destroys man's Faith and Religion, but his entire wealth will also get destroyed. Withholding payment of Zakat renders man's entire wealth unusable and unclean. There cannot be any greater ruination and misfortune than this. Similarly, that person also renders his wealth unclean who receives Zakat and mixes it with his wealth although he is ineligible to receive the Zakat amount.

(٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ أَتَاهُ اللَّهُ مَالًا فَلَمْ يُؤْدِ رِزْكَوْهَ مُثِلَّ لَهُ مَالَهُ يَوْمَ الْقِيَمَةِ شُجَاعًا أَفْرَغَ لَهُ رَبِيبَاتِنِ يُطَوْفَهُ يَوْمَ الْقِيَمَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتِهِ (يعني شِدْقِهِ) ثُمَّ يَقُولُ: أَنَا مَالُكُ أَنَا كَتُرْكٌ ثُمَّ قَرَأَ: وَلَا يَحْسَبَنَّ الَّذِينَ يَتَخَلَّوْنَ- الآية- (بخاری، مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "If the person who is bestowed with the wealth does not pay its Zakat, his wealth, on the Day of Judgement, takes the shape of a very poisonous and bald snake on whom (on his head) there will be two black spots, and it will become the twisted collar (of his neck). Then that snake will catch hold of his two jaws and will say: 'I am your wealth, I am your treasure.' Then he recited: "And let not those who covetously withheld of the gifts which Allah has given them of His Grace, think that it is good for them: Nay, it will be the worse for them; soon shall the things which they covetously withheld

be tied to their neck like a twisted collar, on the Day of Judgement." (The Quran, 3:180) [Bukhari, Muslim]

Explanation: The baldness of a snake is the sign that it is very poisonous. When Zakat is paid out of the wealth, it would be a source of comfort and luxury on the Day of Judgement; otherwise, it becomes the source of discomfort and punishment. A covetous and stringy person always clings to his wealth in the world; neither does he use it for himself nor allow others to use it. Hence, in the Hereafter, this very wealth clings to his neck as a snake and keeps on biting him.

(٢) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ قَالَ: فِيمَا سَقَتِ السَّمَاءُ
وَالْأَعْيُونُ أَوْ كَانَ عَشْرِيًّا الْعُشْرُ وَمَا سُقِيَ بِالنَّظْجِ نِصْفُ الْعُشْرِ.
(بخاري)

(4) It is narrated by Hazrat Abdullah bin Umar that the Messenger of Allah (pbuh) said: "Out of the produce of the land which is irrigated by rain or a flowing lake, or being near a river does not need to be irrigated, a tenth of the produce will be deducted (as Zakat), and the land irrigated by employing laborers, it is the twentieth (part of the produce). [Bukhari]

(٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: فَرِضَ رَسُولُ اللَّهِ زَكْوَةً لِلْفِطْرِ طَهْرَ
الصِّيَامِ مِنَ الْلَّغْوِ وَالرَّفْثِ وَ طُعْمَةً لِلْمَسَاكِينِ.
(ابو داؤد)

(5) It is narrated by Hazrat Ibn 'Abbas that the Prophet of Allah (pbuh) decreed payment of Sadaqa (Charity) Fitr so that it could act as an expiation for the nonsensical talks and obscene acts committed during fasting, and be a source of food for the indigent. [Abu Dawood]

Explanation: It has been ordained to pay Sadaqa (Charity) Fitr after fasting for one month in Ramazan. It has been obligated that this Sadaqa Fitr should be paid on behalf of every member of the family before the performance of the Eid al-Fitr Prayer. Two expediencies have been mentioned about this obligatory duty. One is that it could act as expiation for any mistakes and faults committed during the fasting; and the

other is that when all the Muslims, who are well-off, are enjoying and celebrating the Eid, the indigent among them could also be provided with food and other provisions so that they can also enjoy and celebrate the Eid.

(٦) وَعَنْ أُمِّ سَلْمَةَ قَالَتْ كُنْتُ الْبَشُرُ أَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَكْثَرُهُ مُوْ؟ فَقَالَ: مَا بَلَغَ أَنْ تُؤَدِّيَ زَكْوَتَهُ فَزُكِّيَ فَأَلِيسَ مَالِكُ، أَبُو دَاؤُودَ بِكَثِيرٍ-

(6) Hazrat Umme Salma says: I used to wear "Awdhah" (a particular kind of jewelry) made of gold. I asked (the Prophet of Allah): "O Prophet of Allah, is this also 'kanz' (hoarding)?" He said: "When it reaches that limit on which Zakat is to be paid and when Zakat is paid accordingly, it is not 'kanz'." [Malik, Abu Dawood]

Explanation: It is stated in the Quran: "And there are those who hoard gold and silver and spend it not in the Way of Allah, announce unto them a most grievous penalty." (9:34) Hazrat Umme Salma has referred to the hoarding in the aforesaid Saying which has been mentioned in this Verse. She wanted to know whether jewelry also comes under hoarding for which the Quran has so severely admonished. Hence, the Prophet of Allah (pbuh) said that the jewelry on which Zakat is paid does not come under the definition of hoarding for which the Quran warns of grievous penalty.

(٧) وَعَنْ سَمْرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعِدُ لِلْبَيْعِ (أَبُو دَاؤُود)

(7) Hazrat Samura bin Jundub says that the Prophet of Allah (pbuh) used to order us to deduct charity (Zakat) from out of the things which we had got prepared for trading. (Abu Dawood]

Explanation: It is understood from this Saying that Zakat is also obligatory on stock-in-trade.

(٨) وَ عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحِلُّ الصَّدَقَةُ لِغَيْرِ إِلَّا لِخَمْسَةِ لِغَازٍ فِي سَبِيلِ اللَّهِ أَوْ لِعَامِلٍ عَلَيْهَا أَوْ لِغَارِمٍ أَوْ لِرَجُلٍ نَاسَرَهَا بِمَالِهِ أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتُصَدِّقُ عَلَى الْمِسْكِينِ فَأَهْدِيَ الْمِسْكِينُ لِغَيْرِهِ۔
 (مالك ابو داؤد)

(8) It is narrated by Hazrat 'Ata bin Yesaar by way of a Mursali narration that the Prophet of Allah (pbuh) said: "Zakat is not lawful for the rich except for five types of persons: The person who fights in the Way of Allah; administrator/collector of Zakat; for the person who has to repay the debt or pay the fine; for that person who has bought the property of Zakat from the indigent; and for that person whose neighbour is indigent and he has been given Zakat and that indigent has given a gift to that rich person from out of the Zakat." [Malik, Abu Dawood]

Explanation: It is understood from this Saying that the funds from the Zakat can be spent on those who fight in the Way of Allah and on the collectors and administrators of Zakat. That person can also be helped out of Zakat fund who has to pay a fine or who is overburdened with debts. It is also lawful for a rich person to purchase from an indigent person any part of the Zakat property for his use. Similarly, it is also lawful for a rich person to accept any gift given by an indigent person out of the Zakat or charity he has received.

(٩) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَحِلُّ الصَّدَقَةُ لِغَيْرِ إِلَّا فِي سَبِيلِ اللَّهِ أَوْ أَبْنِ السَّبِيلِ أَوْ جَارٍ فَقِيرٍ يُتَصَدِّقُ عَلَيْهِ فَيُهْدِي لَكَ أَوْ يَدْعُوكَ لَكَ۔
 (ابو داؤد)

(9) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "Charity is not lawful for the rich person except for him who is on the Way of Allah, or is a traveler, or when a neighbour, who is indigent and has received some

¹ "Mursal" is that incompletely transmitted Saying of the Prophet which rests on a chain of authorities that goes no further than the second generation after the Prophet.

thing in charity, presents it to you as a gift or invite you for a banquet.” [Abu Dawood]

LOFTINESS OF INFaq (SPENDING IN THE WAY OF ALLAH)

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ.

(بخارى و مسلم)

(1) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: “Almighty Allah says: ‘O Child of Adam! Spend (on the needy and indigent), I shall spend on you.’”* [Bukhari, Muslim]

Explanation: That is, if you spend your wealth on the needy and the indigent, I will not allow you to go broke; rather, I will bestow more gifts and wealth on you.

(٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَصَبَ الرَّبِّ وَ تَدْفَعُ مَيْتَةَ السُّوءِ.

(ترمذى)

(2) *It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: “Charity cools down the anger of the Lord and repels bad death.”* [Tirmizi]

Explanation: If any person by committing mistakes and sins has made himself entitled for the Wrath of Allah, charity can cool down Allah’s anger and wrath. Through charity man becomes entitled for Allah’s mercy and forgiveness and also saves himself from a bad death. The auspiciousness of charity creates in man’s heart inclination towards good deeds; the faith gets strengthened; and he gets the capability to remain steadfast on the Truth. Hence, the end of those people who practice charity will always be good. It is also stated in the Quran: ﴿وَالْعَاقِبةُ لِلْمُتَّقِيِّ﴾ “The (fruit of) the Hereafter is for Righteousness.” (20:132)

(٣) وَعَنِ ابْنِ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ بِعْفُوٍ إِلَّا عِزًّا وَمَا تَواضَعَ أَحَدٌ إِلَّا رَفَعَهُ اللَّهُ۔
(Muslim)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Charity does not reduce the wealth. Allah increases the honour of man (when he adopts) forgiveness. Any person who adopts humility, Allah will exalt him. [Muslim]

Explanation: Usually people do not spend in charity fearing that it will reduce their wealth. It is explained in this Saying that charity does not cause decrease in the wealth, but on the contrary it increases it. Because of charity Allah not only grants more in this world but also bestows his rewards in the Hereafter. In one of the Sayings narrated by Hazrat Abu Hurairah, Allah has been quoted as saying: "Spend, it will be spent on you." (Bukhari, Muslim). In the Quran too, it is stated: "وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ بِخَيْلَةٍ" "And nothing do you spend in the least (in His Cause) but He replaces it." (34:39)

It is also explained in this Saying that a person does not lose his status by pardoning someone for his mistake; rather, morally he achieves more loftiness. Allah grants him honourable life amongst the people. Similarly, by adopting humility a person does not fall down; rather, he achieves loftiness by fulfilling the demands of his nature. Allah grants him such honour, respect and loftiness which cannot be achieved by any other means.

In another Saying, the Prophet of Allah (pbuh) said: "There are three things about which I swear: Man's wealth does not get decreased by charity; Allah increases the honour of the person who bears with patience the oppression committed on him; Allah will open up the door of indigence and poverty on the person who opens the door of begging."

(٢) وَ عَنْ مُصْعِبِ بْنِ سَعْدٍ قَالَ: رَأَى سَعْدٌ أَنَّ اللَّهَ فَضْلًا عَلَى مَنْ دُونَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تُنْصِرُونَ وَ تُرَزَّقُونَ إِلَّا يُضْعِفُ أَكْمَمَ (بخاري)

(4) Hazrat Musa'b bin Sa'd says: "Sa'd thought that he has superiority over those who were inferior to him." The Prophet of Allah (pbuh) said: "You are helped and given sustenance (by Allah) because of these weak (and the indigent)." [Bukhari]

Explanation: It is foolishness to think that one is better and superior to the weak and the poor. Because of the supplications of the poor, Allah grants sustenance to many persons and also grants victory against enemies of Islam. Hence, it is not correct to degrade the poor; rather, it is the duty of the rich to recognize the rights of the weak and the poor and treat them well.

(5) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَبِّ أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرْجُأَ (مسلم)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are many unkempt people who are pushed out of the doors; if they take an oath in the name of Allah, Allah would certainly fulfill it." [Muslim]

Explanation: There are many people who outwardly seem to be unkempt and of no consequence, though they would have a deep relationship with Allah. If they were to swear by Allah, Allah would certainly fulfill their oath and their supplications never get rejected. It is narrated in another Saying that the Prophet of Allah (pbuh) noticed a large number of the indigent entering the Paradise while the rich had been stopped. (Bukhari, Muslim)

(٦) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْبَخِيلِ وَ الْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَاحَتَانِ مِنْ حَدِيدٍ قَدِ اضْطَرَّتْ

أَيْدِيهِمَا إِلَى ثَدَيْهِمَا وَتَرَاقِيهِمَا فَجَعَلَ الْمُتَصَدِّقُ كُلُّمَا تَصَدَّقَ بِصَدَقَةٍ إِنْبَسَطَتْ عَنْهُ وَجَعَلَ الْبَخِيلَ كُلُّمَا هَمَ بِصَدَقَةٍ قَلَصَتْ وَأَخْذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا.

(مسلم و بخاري)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The similitude of a stingy person and a charitable person is that of two persons who have put on iron armors on their bodies and both their hands are firmly bound up to their chests and throats. When the charitable person gives charity, that armor gets expanded and when the stingy person thinks of giving in charity, it gets tightened further and every link of the armor sets in its place." [Muslim, Bukhari]

Explanation: That is, because of the smallness of the armors, both the hands get tightly bounded to the body. When a charitable person wants to spend in charity, his chest expands. He is not miserly, but spends wholeheartedly. As against this, the chest of the stingy person gets further tightened even by just thinking of spending in charity, as if his body has been bounded in a narrow armor and he is unable to remove his hand and spend something in charity, and he feels as if his soul is departing from him.

Armor is meant to protect the body. When it gets expanded, the entire body is secured, i.e. because of practicing charity, he gets protection from Allah. As far as the stingy person is concerned, he is always afflicted with the narrowness of heart and soul. He will neither have any security nor real comfort and contentment. It is narrated in another Saying that he tries to get the armor expanded, but the armor does not expand. (Muslim)

(7) وَعَنْ عَدَيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْفُوا النَّارَ وَلَا يُشِيقِّ تَمَرَّةً وَفِي رِوَايَةٍ مِنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَبِرَ مِنَ النَّارِ وَلَا يُشِيقِّ تَمَرَّةً فَلَيَفْعَلُ.

(بخاري، مسلم، نسائي)

(7) It is narrated by Hazrat 'Adi bin Hatim that the Prophet of Allah (pbuh) said: "Save yourself from the Fire (of the Hell)

even through (giving in charity) half of a date." In another narration, it is stated: "Whoever amongst you has the capability of saving himself from the Fire even through half of a date, he should do so." [Bukhari, Muslim, Nisai]

Explanation: That is, charity should be practised because it cools down the Wrath of Allah and protects from the Fire of Hell. If you do not have the capacity to give more in charity, you should spend in charity whatever you can, even if it is a small thing.

(8) وَعَنْ أَبْنَىْ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَمُوَعَّدُ الْمُنْبَرِ وَذَكَرَ الصَّدَقَةَ وَالتَّعْفُفَ عَنِ الْمُسْتَأْلَةِ: أَيْدِيُ الْعُلَيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلَى وَالْعُلَيَا هُنَّ الْمُتَفَقِّهُونَ وَالسُّفْلَى هُنَّ السَّائِلُونَ۔ (بخاري و مسلم و غيره)

(8) *It is narrated by Hazrat Ibn 'Umar that whenever the Prophet of Allah (pbuh) used to be on the pulpit and talk about charity and desistance from begging, he used to say: "The upper hand is better than the lower hand. The upper (hand) is the spender and the lower is the implorer." [Bukhari, Muslim]*

(9) وَعَنْ أَبْنَىْ مَسْعُودَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّكُمْ مَالٌ وَارِثٌ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟ قَالُوا يَا رَسُولَ اللَّهِ! مَا مِنْ أَحَدٍ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ، قَالَ: فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالَ وَارِثَهُ مَا أَخْرَى۔ (بخاري، مسلم)

(9) *It is narrated by Hazrat Ibn Mas'ud that the Prophet of Allah (pbuh) said: "Who loves more his own wealth than the wealth of his heir?" (The Companions) said: "O Prophet of Allah, every one of us loves his wealth more." He said: "His wealth is that he has sent ahead, and it is his heir's wealth which he left behind." [Bukhari, Muslim]*

Explanation: That is, the wealth you love is that wealth which you spend in the Way of Allah and thus send it ahead for the permanent life in the Hereafter. Whatever wealth you hoard in the world is not your wealth but is the wealth of your heirs. If you have not sent anything or have sent very less for the life in the Hereafter, you are considered an indigent person

even though you might be a very rich man in this world. If you have hoarded your wealth for the Hereafter, you will not be an indigent man, though the world may consider you to be so.

(١٠) وَ عَنْ عَائِشَةَ أَنَّهُمْ ذَبَحُوا شَاهَ فَقَالَ النَّبِيُّ ﷺ: مَا بَقَى مِنْهَا؟ قَالَتْ: مَا بَقَى مِنْهَا إِلَّا كَتِفُهَا قَالَ: بَقَى كُلُّهَا غَيْرُ كَتِفِهَا۔ (ترمذی)

(10) It is narrated by Hazrat Ayesha that once a sheep was killed (and its meat was distributed amongst the needy). The Messenger of Allah (pbuh) enquired: "What has been left over from it?" She (Hazrat Ayesha) said: "Nothing has remained except its shoulder." He said: "Everything has remained except the shoulder (which has not been distributed)." [Tirmizi]

Explanation: That is, the meat that has been distributed has actually remained as it will be of benefit in the Hereafter and the portion that was retained for our use will get exhausted.

(١١) وَ عَنْ أَبِي ذَرٍّ قَالَ إِنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَ هُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَأَيَنِي قَالَ: هُمُ الْأَخْسَرُونَ وَ رَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّيْ مَنْ هُمْ؟ قَالَ هُمُ الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هَكَذَا وَ هَكَذَا وَ هَكَذَا مِنْ بَنِينَ يَدَنِيهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ قَلِيلٌ مَا هُمْ۔ (بخاری، مسلم)

(11) It is narrated by Hazrat Abu Zar: I went to the Prophet of Allah (pbuh) and he was sitting in the shade of the Ka'ba. When he saw me, he said: "By the Lord of Ka'ba, they are in deprivation." I asked: "May my father and my mother be ransoms for you! Who are they?" He said: "Those who are very wealthy, except those amongst them who spent in front of them, behind their back, at their right side and at their left side (in the Cause of Allah) and such people are only a few. [Bukhari, Muslim]

Explanation: It means that wealth is a trial and test in this world. Only those will succeed in this test who do not have love for wealth in their hearts and who spend it with openness

of heart in good causes. Those who do not do so, they are the losers even though they are wealthy.

(١٢) وَ عَنْ ثُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِبَالِهِ وَ دِينَارٌ يُنْفِقُهُ عَلَى ذَأْبِتِهِ فِي سَبِيلِ اللَّهِ وَ دِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ۔ (مسلم)

(12) It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "The best Dinar is that which man spends on his family, and that Dinar is the best which man spends on the mount in the Way of Allah, and that Dinar is the best which man spends on his companions in the Way of Allah." [Muslim]

Explanation: It is explained in this Saying that the best use of wealth is spending it on man's family members, and then its best use is spending it on the purchase of horse, etc. for undertaking Jihad, and then it is the wealth that is spent on his companions who are engaged in Jihad in the Way of Allah.

(١٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَ دِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَ دِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مُسْكِنِينَ وَ دِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ أَعْظَمْهَا أَجْرًا نَ الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ۔ (مسلم)

(13) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "A Dinar is that which you spend in the Way of Allah; a Dinar is that which you spend in freeing a slave; a Dinar is that which you spend on the indigent; and a Dinar is that which you spend on your family members; amongst all these, that Dinar is the best, as regards its rewards, which you spend on your family members." [Muslim]

Explanation: It is understood from this Saying that the teachings of Islam, as conveyed by the Prophet of Allah (pbuh), are quite moderate; it has been instructed not to be immoderate. Importance is to be given to the discharge of duties pertaining to the nearest relatives. Fulfilling the rights

of family members is obligatory. Thereafter are the rights and duties of others. We should try to understand the rights of others and try to fulfill them according to their merits.

(١٤) وَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ فِي
الْمَالِ لَحَقًا سَوَى الزَّكُوْنَ ثُمَّ تَلَا: "لَيْسَ الْبَرُّ أَنْ تُوَلُوا وُجُوهَكُمْ قِبَلَ
الْمُشْرِقِ وَالْمُغْرِبِ۔" الآية۔ (ترمذی، ابن ماجہ، دارمی)

(14) It is narrated by Hazrat Fatima bint Qais that the Prophet of Allah (pbuh) said: "There is a right (of Allah) in the wealth apart from the Zakat." Then he recited the Verse: "It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in Salat, and practice regular charity. (2:177) [Tirmizi, Ibn Maaja, Darmi]

Explanation: Even after payment of Zakat, man's responsibilities with regard to his wealth do not end. Man should not try to ignore the indigent and the needy after paying the Zakat, but should try to fulfill the requirements of individual needy persons and the collective demands of the society. As a proof of his statement, the Prophet of Allah (pbuh) has quoted the aforesaid Verse of Chapter 2 of the Quran. In this Verse under the good deeds, after the Faith, helping the kin, the orphans, the indigent, the wayfarers, the beggars, etc. has been described. Thereafter, establishment of the *Salat* and payment of Zakat have also been mentioned. This shows that the instructions to extend financial help to the needy and the indigent is apart from the payment of Zakat.

(١٥) وَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُسْلِمٍ كَسَأَ
مُسْلِمًا تَوْبًا عَلَى عُرْيَ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ آطَقَ

مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيْمًا مُسْلِمٍ سَقَى
مُسْلِمًا عَلَى طَمَاءِ سَقَاةَ اللَّهِ مِنَ الرَّحِيقِ الْمَخْتُومِ۔ (ابو داود، ترمذی)

(15) *It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "If any Muslim attires a Muslim, who had no clothes, with clothes, Allah shall attire him with the green attire of the Paradise; if any Muslim feeds a Muslim, when he is hungry, Allah shall feed him with the fruits of the Paradise; and if any Muslim gives water to a Muslim when he is thirsty, Allah shall give him the sealed wine (of the Paradise)." [Abu Dawood, Tirmizi]*

(16) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ لِي مِثْلُ أَحَدٍ ذَهَبًا لَسْرَغْنَى أَنْ لَا يَمْرُّ عَلَى ثَلَاثَ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْئٌ (بخاري)
أَرْصَدْهُ لِدِينِي۔

(16) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "If I were to have gold equivalent to Mount Uhud, I would be happy if nothing remains of it with me before the passage of three nights except saving something out of it for the repayment of debts." [Bukhari]*

Explanation: That is, accumulation of wealth does not make me happy; rather, spending everything in the Way of Allah makes me extremely happy. This is the loftiness of the Prophets of Allah. This attitude proves that they are truthful and their mission of calling people towards the Truth is not for any material gains, but just for the sake of Truth and to seek the Good Pleasure of Allah.

(17) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَعَنَ عَبْدِ الدِّينَارِ وَلَعَنَ عَبْدِ الدِّرْهَمِ (ترمذی)

(17) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Cursed is the servant of Dinar and cursed is the servant of Dirham." [Tirmizi]*

Explanation: That is, those who worship wealth and do not spend it in the Way of Allah, they are away from the mercies of Allah and they will get nothing but the Wrath and Curse of Allah.

Devotion to wealth is a very bad attribute and hence receiving charity is lawful only to those who are indigent. Even for an indigent person, if he is healthy and has the capability to earn his livelihood, he should avoid accepting charity as far as possible and try to earn with his own efforts. Hence, it is stated in one of the Sayings: "*Charity (Zakat) is neither lawful for the rich nor for that person who is fit and healthy.*" (Tirmizi, Abu Dawood, Darmi, Nasai, Ahmed, Ibn Maaja)

(١٨) وَ عَنْ أَبِي سَعِيدٍ نَّبْرَدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَصْلَتَانِ لَا يَجْتَمِعُانِ فِي مُؤْمِنٍ الْبُخْلُ وَ سُوءُ الْخُلُقِ۔ (ترمذی)

(18) *It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "Two traits cannot combine in a Believer: Stinginess and bad character."* [Tirmizi]

Explanation: That is, stinginess and bad character are not compatible with the Faith. Faith cultivates in man broad-mindedness, generosity and courage, while bad character and stinginess are the products of narrow-mindedness and baseness.

(١٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْسَّخِيُّ قَرِيبٌ مِّنَ اللَّهِ قَرِيبٌ مِّنَ الْجَنَّةِ، قَرِيبٌ مِّنَ النَّاسِ بَعِيدٌ مِّنَ النَّارِ وَ الْبَخِيلُ بَعِيدٌ مِّنَ اللَّهِ، بَعِيدٌ مِّنَ الْجَنَّةِ، بَعِيدٌ مِّنَ النَّاسِ قَرِيبٌ مِّنَ النَّارِ وَ لَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ مِنْ عَابِدٍ مَّا بَخِيلٌ۔ (ترمذی)

(19) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The generous person is closer to Allah, closer to the Paradise, closer to the people and is far away from the Fire (of Hell); the stingy person is far away from Allah, far away from the Paradise, far away from the people and is closer*

to the Fire (of Hell); and an ignorant generous person is liked by Allah more than the stingy worshiper.” [Tirmizi]

Explanation: Generosity takes man closer to Allah. People love a generous person and such a person succeeds in the Hereafter and the Paradise becomes his permanent residence. As against this, a stingy person is neither liked by Allah nor is he respected by the people, and his final destination will be the Hell.

Generosity help in eradicating bad attributes. Man is able to achieve ethical and spiritual loftiness through it and cultivate more and more the sense of the Greatness of Allah. As far as the stingy person is concerned, he is trapped in selfishness and narrow-mindedness in such a way that he will never be able to achieve spiritual and ethical loftiness. His heart remains entrapped in material benefits and is oblivious of the lofty standards of life.

(٢٠) وَ عَنْ بُرِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مَنَعَ قَوْمًٍ نِّزَكَوْهُ
إِلَّا بِتَلَاقِهِمُ اللَّهُ بِالسَّيِّئَاتِ
(طبراني في الأوسط)

(20) *It is narrated by Hazrat Buraidah that the Prophet of Allah (pbuh) said: “Whenever a nation stopped payment of Zakat, Allah has afflicted it with famine.” [Tabarani]*

Explanation: Hence, to get rid of famine, not only we have to provide for tube-wells and better irrigation system, but also we have to pay Zakat out of our wealth.

(٢١) وَ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمْ يَمْنَعْ قَوْمًٍ زَكَوْهُ
أَمْوَالَهُمْ إِلَّا مُنْعِيْـوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا
(طبراني)

(21) *It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: “Whenever a nation stopped payment of Zakat, rain was stopped from the sky, and had there been no animals, there would not be any rain at all.” [Tabarani]*

Explanation: The disobedience and wrongdoings of human beings are such that there should not be any rain at all; it is due to the animals and other creatures that Allah causes the rain to fall.

(٢٢) وَ عَنْ سَهْلِ بْنِ مَعَاذٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ
الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعِفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ
عَرَوْجَلَ يَسْبِعِمَةً ضَعْفِ.-
(ابو داؤد)

(22) Hazrat Sahl bin Mu`az narrates from his father that the Prophet of Allah (pbuh) said: "Indeed the Salat, the Fasting, the remembrance of Allah, every one of them gets increased by seven-hundred times by spending in the Way of Almighty and Exalted Allah." [Abu Dawood]

Explanation: Because of spending in the Way of Allah, the status of the *Salat*, the Fasting and the remembrance of Allah get increased seven-hundred times; the importance of spending in the Way of Allah is quite evident from this. It is a fact that everyone needs a thing for heart's calmness and devotion. If the Entity of Allah could not become the center for his heart's devotion, then this world and its things would become the source for his devotion. In such a situation, spending in the Way of Allah becomes a difficult thing for him. It is possible that he might perform the *Salat* regularly, fast in the month of Ramazan and remember Allah too thinking that he has to spend nothing over them. However, spending in the Way of Allah is such a touchstone that can reveal the truth and the untruth. If a person's center of devotion is Allah alone and not the world or worldly things, spending in the Way of Allah will not be an unpleasant thing for him. The *Salat*, the fasting and the remembrance of Allah of such a person will all be real. In such a situation the value of his good deeds, according to their nature and Allah's norms, will be more and their rewards will be far greater.

It is also understood from this Saying that there is a deep relationship between different good deeds and that they

affect one another. Therefore, man's life can be reformed only when the Religion is adopted as a whole.

WIDER MEANING OF CHARITY

(١) عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَنْفَقَ الْمُسْلِمُ نَفْقَةً عَلَى أَمْلَهِ وَ مُوْ يَخْتَسِبُهَا كَانَتْ لَهُ صَدَقَةٌ۔ (بخاری و مسلم)

(1) It is narrated by Hazrat Abu Mas'ud that the Prophet of Allah (pbuh) said: "When a Muslim spends to maintain his family, it is accounted for him as charity." [Bukhari, Muslim]

Explanation: That is, he will be eligible for rewards. When a Believer spends on others, his objective will always be achieving the Good Pleasure of Allah and so also when he spends on his family; this characteristic of the Believer manifests in different circumstances of his life. His every action, in its spirit, is a charity.

(٢) وَ عَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّدَقَةُ عَلَى الْمُسْكِنِينَ صَدَقَةٌ وَ هِيَ عَلَى ذِي الرَّحْمٍ ثَنَانٌ صَدَقَةٌ وَّ صَلَةٌ۔

(احمد، ترمذی، نسائی، ابن ماجہ، دارمی)

(2) It is narrated by Hazrat Sulaiman bin 'Aamir that the Prophet of Allah (pbuh) said: "Spending in charity on an indigent is just a charity; but spending it on (a needy) relative has two aspects: it is charity as well as showing compassion to the relative." [Ahmed, Tirmizi, Nasai, Ibn Maaja, Darmi]

Explanation: That is, by spending on a needy relative one not only gets reward for practicing charity but also gets the reward for showing mercy and compassion to the kindred.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ:

(ابو داؤد) جُهْدُ الْمُقْلِلِ وَ أَبْدَأْ بِمَنْ تَعْوَلُ۔

(3) It is narrated by Hazrat Abu Hurairah that he asked: "O Prophet of Allah, which is the best charity?" He said: "The one which a poor person gives from his earnings; start it with those who are dependent on you." [Abu Dawood]

Explanation: That is, when a poor person spends in charity from his earnings, it carries more weight with Allah. While spending, one should first take care of those who are dependent on him. It is not a good practice, if a person, instead of taking care of his needy kith and kin, distributes his wealth and earning among others.

(4) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: عِنْدِي دِينَارٌ، قَالَ أَنْفِقْهُ عَلَى نَفْسِكَ، قَالَ عِنْدِي أُخْرُ قَالَ أَنْفِقْهُ عَلَى وَلَدِكَ، قَالَ عِنْدِي أُخْرُ قَالَ: أَنْفِقْهُ عَلَى أَمْلَكَ قَالَ عِنْدِي أُخْرُ، قَالَ أَنْفِقْهُ عَلَى خَادِمِكَ، قَالَ عِنْدِي أُخْرُ، قَالَ: أَنْتَ أَعْلَمُ -

(ابو داؤد، نسائي)

(4) It is narrated by Hazrat Abu Hurairah that a person came to the Prophet of Allah (pbuh) and said: "I have with me a Dinar." He (the Prophet) said: "Spend it on your own self." He said: "I have one more." He (the Prophet) said: "Spend it on your children." He said: "I have one more." He (the Prophet) said: "Spend it on your wife." He said: "I have one more." He (the Prophet) said: "Spend it on your servant." He said: "I have one more." He (the Prophet) said: "You be the judge of that (as to who is more in need amongst your kith and kin). [Abu Dawood, Nasai]

Explanation: It can be ascertained from this Saying that the Islamic ordinances are all in accordance with human nature and intellect. Disobedience of these ordinances is actually going against one's own nature.

(5) وَعَنْ سُرَاقةَ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا أَذْكُنْ مَنْ عَلَى أَفْضَلِ الصَّدَقَةِ إِنْتَكَ مَرْدُودَةً إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ - (ابن ماجه)

(5) It is narrated by Hazrat Suraqa bin Malik that the Messenger of Allah (pbuh) said: "Shall I not inform you about the best charity? It is your daughter who has been returned to you and there is none other to provide for her except you." [Ibn Maaja]

Explanation: The daughter that has been returned, i.e. either she has been divorced or widowed and there is none other than his father to provide for her.

(6) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: نِعْمَ الصَّدَقَةُ الْلَّقِحَةُ
الصَّفِيفُ مَنْحَةٌ وَالشَّاَهُ الصَّافِيفُ مَنْحَةً تَغْدُوا بِانَائِ وَ تَرْوُحُ بِآخَرَ-

(بخارى ومسلم)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The best charity is to lend a high-yielding milch she-camel and to lend a high-yielding milch ewe that gives full vessel milk in the morning and full vessel milk in the evening." [Bukhari, Muslim]

Explanation: Such a charity, on the one hand, indicates the broad-mindedness of the giver of the charity and on the other hand it fulfills the needs of an indigent person; hence, it has been praised. The Arabs used to follow this custom, and the Prophet of Allah (pbuh) liked it.

(7) وَ عَنْ أَنَسِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرَسًا
أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ وَ بَهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ
وَ فِي رِوَايَةِ الْمُسْلِمِ عَنْ جَابِرٍ وَمَا سُرِقَ لَهُ صَدَقَةٌ. (بخارى ومسلم)

(7) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Any Muslim who plants a tree or cultivates the land, and people, birds and animals eat out of them, it is charity for him. There is a narration in the Muslim reported by Hazrat Jabir which says: "Whatever is stolen is also a charity for him." [Bukhari, Muslim]

Explanation: When the creatures of Allah get benefitted from the planted tree or the cultivated land, it is considered a charity and thus rewarded. Even when the thief steals and causes losses, the Believer gets the reward. A Believer never incurs any loss. A thief actually does not cause any loss to the Believer; he causes the loss to himself.

(٨) وَ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ الْمَاءُ، فَحَفَرَ بَئْرًا وَ قَالَ هَذِهِ لِأُمِّ سَعْدٍ.
(ابو داؤد، نسائي)

(8) It is narrated by Hazrat Sa'd bin 'Ubada: I asked the Prophet of Allah (pbuh): "O Prophet of Allah, Umm Sa'd (i.e. my mother) has died, which charity would be better?" He said: "Water." Hazrat Sa'd dug a well and said: "This is a charity for Umm Sa'd." [Abu Dawood, Nasai]

Explanation: That is, Umm Sa'd may get the reward for it. The well belongs to the category of recurring charity; as long as the well remains and people use its water, the donee continues to receive the reward.

A few things need clarification here. Reward can be gifted only for such deeds that are performed in accordance with the Islamic Law and just for Allah. Secondly, the gift of reward can reach only those people who have died as Muslims and whose status is that of Allah's guests. The gift of reward cannot reach the disobedient and the rebels of Allah.

A good deed carries two benefits. One is those results which affect the soul and morality of the doer, because of which he becomes eligible for the reward. Secondly, its that reward which he gets from Allah in the shape of gift. Donation of reward is concerned with the second thing; it is not concerned with the first thing.

(٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: يَا رَسُولَ اللَّهِ: كُلُّ مُلَائِمٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْأَثْنَيْنِ صَدَقَةٌ

يُعِينُ الرَّجُلَ عَلَى دَأْبِيهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَزْفَعُ عَلَيْهَا مَتَاعَةً صَدَقَةً وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ يَخْطُوْهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَيُمِنِطُ الْأَذِى عَنِ الْطَّرِيقِ صَدَقَةً۔

(9) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Charity is obligatory on man's every joint on each day in which the sun rises. Adjudicating equitably between two persons is a charity; helping a person ascend his mount or help him load the goods on it is a charity; a good word is a charity; every footprint taken for the Salat is a charity; and removing harmful substance from the street is also a charity."* [Bukhari, Muslim]

Explanation: Man's every joint is a gift from Allah. To thank Allah for His every gift, it is essential to offer charity. Charity does not confine to spending money alone. Rather, as has been explained in this Saying, there can be many other forms of charity. The things that have been described as charity in this Saying are not metaphorical but the spirit of charity is actually found in them.

(10) وَ عَنْ جَابِرٍ وَ حُذَيْفَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ مَعْرُوفٍ صَدَقَةً۔

(بخاري و مسلم)

(10) *It is narrated by Hazrat Jabir and Hazrat Huzaifa that the Prophet of Allah (pbuh) said: "Every good deed is a charity."* [Bukhari, Muslim]

(11) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ مَغْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوْجِهٍ طَلْقٍ وَأَنْ تُفْرِغَ مِنْ ذَلْوِكَ فِي إِنَاءٍ آخِينَكَ۔

(احمد، ترمذی)

(11) *It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "Every good deed is a charity, and it is also a good deed that you meet your brother with a cheerful face and pour water from your bucket into your brother's bucket."* [Ahmed, Tirmizi]

Explanation: It means that there is a wide-ranging meaning of charity in Islam. It includes every good deed. When we ponder, we come to know that not only the charity but other fundamentals and deeds of Islam are also valuable.

A person cannot be counted among charitable persons even though he spends his money in charity, if he neither performs other good deeds, nor does he speak justly when occasion arises, nor does he meet with his brothers with a cheerful face, nor does he treat the needy with compassion, and rather oppresses other human beings,. It is not at all possible for a person to spend money on the poor to acquire the Good Pleasure of Allah and at the same time trouble others and be far away from performing good deeds. The charity practised by such a person is not the real charity but is for ostentation. It is just a soulless deed without any true and sincere passion, or he is so bereft of insight and intellect that, in spite of his evil deeds, he still considers his charity to be worthy of reward, although his charity is like the fasting of that person who, in spite of fasting, does not desist from disobeying Allah and does not protect his soul from selfishness and oppression and he gets nothing out of his fasting except hunger and thirst.

(١٢) وَ عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْخَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُعْطِنُ مَا أُمِرَ بِهِ طَبِيعَةً بِهِ نَفْسَهُ أَحَدُ الْمُتَصَدِّقِينَ۔
(بخارى و مسلم)

(12) *It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "When an honest treasurer cheerfully gives a thing which he is ordered to give, he is also included among the charitable persons." [Bukhari, Muslim]*

Explanation: Although the money paid by a treasurer does not belong to him, still he is counted amongst the charitable persons because when ordered to pay something out of the treasury, he cheerfully gives the thing and his heart does not feel constricted in doing so. Honesty, broad-mindedness and cheerfulness are the essential manifestations of charity.

Therefore, a treasurer who is not narrow-minded cannot be denied the reward of charity.

(١٣) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ وَ قَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّي مَعَهُ فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ.
(ترمذی، ابو داود)

[13] It is narrated by Hazrat Abu Sayeed Khudri that when a person came (into the Masjid) and began praying, the Prophet of Allah (pbuh) said: "Is there any person among you who can offer charity to him (i.e.) pray with him. Hence, a person stood up and prayed with him." [Tirmizi, Abu Dawood]

Explanation: It is understood from this Saying that when a person reaches the Masjid after the congregational *Salat* and there is no one else who has also not yet prayed to join him, instead of praying alone it is better if someone who has already prayed accompany him in the *Salat* so that he is not denied the reward of praying in congregation. The Prophet of Allah (pbuh) has declared this act to be an act of charity. It is understood from this that charity has a wider meaning. Sacrificing something for others is also counted amongst the acts of charity. It is also understood from other Sayings that Hazrat Abu Bakr had also offered such a charity. The *Salat* of the performer of this kind of charity is considered as supererogatory *Salat*. Such kind of the *Salat* can be led either by the person who is performing his obligatory *Salat* or by the one who is performing his supererogatory *Salat*. We find such incidents in the era of the Prophet (pbuh). It should be remembered that such *Salat* cannot be held after the Fajr and the Asr *Salat*, because supererogatory *Salat* are prohibited after the Fajr and the Asr *Salat*; it can be done only after Zuhr and Isha *Salat*.

(١٤) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، قَالُوا: فَإِنْ لَمْ يَجِدْ قَالَ: فَلْيَعْمَلْ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَ يَتَصَدَّقُ، قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ قَالَ، فَيَعْيَنُ ذَا

الْحَاجَةِ الْمُلْهُوفِ، قَالُوا فَإِنْ لَمْ يَفْعُلْهُ، قَالَ: فَيَأْمُرُ بِالْخَيْرِ، قَالُوا: فَإِنْ لَمْ يَفْعُلْ، قَالَ: فَيُمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ صَدَقَةٌ۔ (بخاري، مسلم)

(14) It is narrated by Hazrat Abu Musa Ash'ari that the Prophet of Allah (pbuh) said: "Charity is obligatory on every Muslim." People asked: "If someone has nothing to give?" He said: "He should work with his hands and earn and thus benefit his own self and also give in charity." People asked: "If he is not capable of doing so or cannot do so?" He said: "Then he should help a worried needy person." People asked: "If he cannot do this too?" He said: "Enjoin the good." People asked: "If he cannot even do this?" He said: "Save himself from evil; this is also a charity." [Bukhari, Muslim]

Explanation: Practicing charity is an essential attribute of every Muslim. If a person does not have money to spend in charity, he should try to earn money and then spend a portion of it in charity. If he cannot do this for some reason, he should help a worried needy person. This is also a kind of charity. If he cannot do this, then he should enjoin good to the people. Man is bestowed with a kind of mental and spiritual cheerfulness because of his Faith. This cheerfulness manifests itself in man's life in various forms; this has to be manifested, because the Faith demands it. One particular manifestation of this cheerfulness is the charity. Since charity is the manifestation of Faith and spiritual cheerfulness, it helps in the purification and cultivation of man's esoteric. Because of these reasons, charity has been made obligatory on the Believers. Since the spirit of the charity is pleasantness of Faith, broad-mindedness and mental and spiritual cheerfulness which motivate serving people through money and other ways and means, all of them have been declared as charity, so much so that not causing trouble to others has been considered as charity.

We get a wider description of the charity in this Saying. It is understood from this Saying that charity is not only actively spending money and physically helping others with words and action, but charity has a passive aspect too, which is protecting one from evil deeds. A person, who saves

himself from evil, actually strengthens the front of the good deeds in the battle against evil and hence it is also a charity.

SOME ETIQUETTE OF INFaq

(١) عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنْفِقْ وَلَا تُخْصِنِ فِي خِصْنِي اللَّهُ عَلَيْكَ وَلَا تُؤْعِنِ فَيُؤْعِنِ اللَّهُ عَلَيْكَ إِرْضَغْنِي مَا بَخَارِي وَمُسْلِمٍ اسْتَطَعْتِ.

(1) *It is narrated by Hazrat Asma (bint Abu Bakr) that the Prophet of Allah (pbuh) said: "Spend and do not count. If you count, Allah will also count and give, and do not hold your wealth, Allah will also hold it from you. Spend liberally whatever you can. [Bukhari, Muslim]*

(٢) وَعَنْ أَبْنَى أُمَّاتِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا ابْنَ آدَمَ أَنْ تَبْذُلَ الْأَقْضَلَ خَيْرًا لَكَ وَأَنْ تُمْسِكَ شَرًّا لَكَ وَلَا تَلَمِّ عَلَى كَفَافٍ وَابْدِئْ بِمَنْ تَعْوَلُ.

(2) *It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "O Son of Adam! It is better for you to spend whatever is more than your needs and holding it is bad for you. There is no blame on you if you hold something for your needs; spend first on those who are dependent on you." [Muslim]*

Explanation: Islam exhorts spending in the Cause of Allah and dislikes hoarding of wealth. Stinginess and avariciousness stems the circulation of the wealth. The wealth which can fulfill the needs of the needy loses its efficacy when it is locked away in safes. On the other hand, man achieves ethical and spiritual loftiness by spending his wealth in the Cause of Allah, he purifies his soul, and the avariciousness exits from his heart. He comes to know about the high values of life, which he cannot understand in the state of stinginess and avariciousness. Spending in the Cause of Allah plays a very important role in the purification of the soul and man's inner

self. Every that person will agree with it who has the occasion to ponder in Islam and the issues it discusses.

In spending, man should first take into consideration the needs of those persons who are dependent on him. Thereafter, he has to spend on others. He should not display his generosity while spending on others and show stinginess in fulfilling the needs of his family and other kindred.

(٣) وَعَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَىٰ بِلَالٍ وَعِنْدَهُ صُبْرَةً مِنْ تَمَرٍ فَقَالَ: مَا هَذَا يَا بِلَالُ؟ قَالَ شَيْئًا إِذْخَرْتُهُ لِغَدٍ فَقَالَ: أَمَا تَخْشِي أَنْ تَرَىَ لَهُ بُخَارًا فِي نَارِ جَهَنَّمِ يَوْمَ الْقِيَامَةِ، أَنْفِقْ يَا بِلَالُ! وَلَا تَخْشِي مِنْ ذِي الْعَرْشِ إِقْلَالًا۔
(بيهقي في شعب الایمان)

(3) It is narrated by Hazrat Abu Hurairah that the Messenger of Allah came to Hazrat Bilal and found with him a pile of dates. He said: "O Bilal, what is this?" He (Bilal) said: "I have stored it for the future." He said: "Are you not afraid of seeing the fumes of it in the Fire of the Hell on the Day of Judgement? O Bilal, spend and do not be afraid of the decrease from the Master of the Throne." [Baihaqi]

Explanation: This Saying does not mean to say that Islam prohibits stocking of goods for use in the future. Rather, it wants to stress that man's trust should not be on wealth and resources but on Allah alone. Allah Who has arranged sustenance today is capable of arranging it tomorrow too. If we were to trust material things and forget about the power of Allah to provide sustenance for us, it would entail in inviting wrath and punishment of Allah.

(٤) وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّىٰ لَا تَعْلَمَ شَمَائِلُهُ مَا تُنْفِقُ يَمِينُهُ۔
(بخاري)

(4) Hazrat Abu Hurairah narrates from the Messenger of Allah (pbuh) that (he said): "That man (would be under the shade of the Throne) who spent in charity and hid it to such an extent that his left hand did not know what his right hand spent." [Bukhari]

Explanation: That is, he practices charity secretly because his only objective is to obtain the Good Pleasure of Allah and not to brag about his generosity. If he spends to show off, he not only loses the reward but he will be declared a sinner as the deed he was supposed to do in the Cause of Allah, he performed it to show off to the world; this is considered as a deed of *shirk* (partnering someone or something with Allah). However, if the intention is not ostentation, charity can be practised openly too, but it is better to do it secretly. It is stated in the Holy Quran: إِنْ تُبَدِّلُوا الصَّدَقَاتِ فَبِعِيَّا هُنَّ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءُ: "If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you; it will remove from you some of your (stains of) evil." (2:271)

(5) وَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ حَطَبَ النَّاسَ فَقَالَ: أَلَا مَنْ فُلِيَّ يَتِيمًا لَّهُ مَالٌ فَلَيَنْجِزْ فِيهِ وَلَا يَرْكُمْ حَتَّى تَأْكُلَهُ الصَّدَقَةُ۔

(5) Hazrat 'Amr bin Shuaib narrates from his father and grandfather that the Messenger of Allah (pbuh) once delivered a sermon amongst the people and said: "Beware! Any person who is a guardian of an orphan and has (in his custody) his wealth should invest it in trade and should not leave it alone till the Zakat eats it away." [Tirmizi]

Explanation: If you are in possession of the wealth of an orphan and are responsible for its custody and safety, you should invest it in a trade. If you keep it without investing it and just pay Zakat on it every year, a time will come when it will get exhausted. Hence, true sympathy of an orphan demands that his wealth is secured and it is made to grow and not get wasted.

(6) وَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَتَكُمْ الْمُصَدِّقُ فَلَيَصْنُدُرْ عَنْكُمْ وَ هُوَ عَنْكُمْ رَاضٍ۔

(Muslim)

(6) It is narrated by Hazrat Jareer bin Abdullah that the Prophet of Allah (pbuh) said: "When a collector of Zakat comes to you, he should return from you fully satisfied with you." [Muslim]

Explanation: That is, you should pay your Zakat in full with good pleasure.

(7) وَ عَنْ أَيْنِ هُرِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَ دِرْهَمٌ مِائَةً أَلْفِ دِرْهَمٍ فَيْلَ وَ كَيْفَ ذَالِكَ يَا رَسُولَ اللَّهِ! قَالَ: كَانَ لِرَجُلٍ دِرْهَمَانِ فَتَصَدَّقَ بِأَجْوَدِهِمَا وَأَنْطَلَقَ أَخْرَى إِلَى عَرْضٍ مَالِهِ فَأَخْرَجَ عَنْهُ مِائَةً أَلْفِ دِرْهَمٍ فَتَصَدَّقَ بِهَا. (نسائي)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "One Dirham left behind 100,000 Dirhams." It is said: "How is it, O Prophet of Allah?" He said: "A person had two Dirhams and he gave in charity one of the Dirhams which was the purest. Another person went to the corner of (the pile of) of his wealth and took 100,000 from it and then gave them in charity. (Therefore, one Dirham of the first person is loftier than the 100,000 Dirhams of the second person.)" [Nasai]

Explanation: Spending 100,000 Dirhams for a wealthy person is not difficult, whereas it is a great act of sacrifice for a person to spend one Dirham out of the only two Dirhams he possessed. Charity practised in poverty carries more importance and value with Allah than that charity which is practised when a person is well off.

(8) وَ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُغْطُوا السَّائِلَنَّ وَلَوْ جَاءَ عَلَى فَرَسٍ أَخْرَجَهُ مَالِكُ وَ لَا يَنْدَعُ دَاءُ وَدَ عَنْ عَلَيِّ لِلسَّائِلِ حَقٌّ وَ لَوْ جَاءَ عَلَى فَرَسٍ.

(8) It is narrated by Hazrat Zaid bin Aslam that the Prophet of Allah (pbuh) said: "Give to the beggar even if he comes on a horse." This has been reported by Hazrat Malik. Abu Dawood

reports from Hazrat Ali: "It is the right of the beggar even if he comes on a horse."

Explanation: It is understood from the other Sayings that a person who is capable of earning should not beg or accept Zakat; this is the teaching to be courageous at the time of affliction. As to the Law, a person who possess less than the prescribed limits of wealth can be paid out of Zakat funds. The Prophet of Allah (pbuh), on the one hand cultivated the sense to desist from begging by saying that the person who, even after having in possession goods sufficient to eat in the morning and evening and still begs actually collects the Fire of the Hell for himself, and on the other hand has cultivated the passion in the Believers to practice charity even if the beggar comes on a horse.

(٩) وَ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يُمِثِّلُ بَيْضَةً مِنْ ذَهَبٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَصَبَّتُ هَذَا مِنْ مَعْدِنِ فَخَذْهَا فَهِيَ صَدَقَةٌ مَا أَمْلَكُ غَيْرَمَا فَأَعْرَضَ عَنْهُ فَاتَاهُ مِنْ قَبْلِ رُكْنِهِ الْأَيْمَنَ فَقَالَ مِثْلُ ذَالِكَ فَأَعْرَضَ فَأَعْرَضَ عَنْهُ فَاتَاهُ مِنْ قَبْلِ رُكْنِهِ الْأَيْسَرِ فَقَالَ مِثْلُ ذَالِكَ فَأَعْرَضَ عَنْهُ ثُمَّ أَتَاهُ مِنْ خَلْفِهِ فَقَالَ مِثْلُ ذَالِكَ فَأَخْدَمَهُ اللَّهُ فَخَذَفَهُ بِهَا فَلَوْ أَصَابَتْهُ لَأَوْجَعَتْهُ وَ قَالَ: يَا نَبِيَّ أَحَدُكُمْ بِجَمِيعِ مَا يَمْلِكُ فَيَقُولُ هُنْدِهِ صَدَقَةٌ ثُمَّ يَقْعُدُ يَتَكَفَّفُ النَّاسَ حَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهُورِ غَيْرِي -
(ابو داؤد)

(9) *It is narrated by Hazrat Jabir that a person brought a lump of gold as big as an egg and said: "O Prophet of Allah, I found this in a house. Kindly accept it; it is a charity; I do not possess anything else." He (the Prophet) shunned him. Then he came from the right-hand side and said the same thing. He (the Prophet) shunned him. Then he came from the left-hand side and said the same thing. He (the Prophet) shunned him. Then he came from behind and said the same thing. He (the Prophet) took it and hurled it at him; had it struck him he would have got hurt, and then said: "A person amongst you comes with all of his*

possessions and says that this is charity, and then sits down and begs from the people. The best charity is that which leaves behind affluence.” [Abu Dawood]

Explanation: It is understood from this Saying that the person in authority should keep in view the personal circumstances of the donor. The giver of the charity should also be sure of himself that after spending all his wealth or a major portion of it as charity, he will not beg but will strive to earn his livelihood. If he feels that he will not be able to do so, it is better for him to spend in charity as much as he can afford.

(١٠) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: جُهْدُ الْمُقْلِبِ وَابْدأْ بِمَنْ تَعُولُ.-
(ابو داؤد)

(10) *It is narrated by Hazrat Abu Hurairah: I asked: “O Prophet of Allah, which charity is more excellent?” He said: “Striving and struggle of a destitute; and begin (the charity) with those who are dependent on you.” [Abu Dawood]*

Explanation: The Prophet of Allah (pbuh) informed about the more excellent charity as that which a destitute earns with his labour and then spends in charity with great striving and struggle. He has also instructed to begin the spending from those who are dependent on us.

(١١) وَ عَنْ أَنَسِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّدَقَةِ أَنْ شُبَحَ كَبَدًا جَائِعًا.-
(البيهقي في شعب الایمان)

(11) *It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: “The best charity is that you satiate the starving interior.” [Baihaqi]*

(١٢) وَ عَنْ سَعِيدٍ أَنَّ سَعْدًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ الصَّدَقَةِ أَعْجَبُ إِلَيْكَ؟ قَالَ الْمَاءُ.-
(ابو داؤد)

(12) *It is narrated by Hazrat Sayeed that Hazrat Sa'd came to the Messenger of Allah (pbuh) and asked: “Which charity do you like the most?” He said: “Water.” [Abu Dawood]*

Explanation: Feeding the hungry and arranging water for the thirsty is the best good deed and charity. Such a charity results in provision of immediate relief to the needy.

(١٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْمُسْكِنُ الَّذِي يَطْوُفُ عَلَى النَّاسِ تَرْدَهُ الْلَّقْمَةُ وَاللَّقْمَتَانِ وَالثَّمَرَةُ أَوِ التَّمَرَتَانِ وَلِكِنَّ الْمُسْكِنَ الَّذِي لَا يَجِدُ غِنَيَّةً يُغْنِيهُ وَلَا يُفْطَنُ إِلَيْهِ بَخَارِيٍّ وَمُسْلِمٍ) (بخاري و مسلم)
وَلَا يَقُولُ فَيَسَّأُ النَّاسَ -

(13) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The destitute is not that person who begs from the people and he is given one or two morsels or one or two dates; rather, the destitute is that who does not find enough to suffice his needs and nobody realizes (about his poverty) to give him charity and nor does he stand and beg from the people." [Bukhari, Muslim]

Explanation: That is, the needs of those persons should be given preference who, in spite of being in difficulties, do not reveal their needs to the people, nor do they beg, because of which people cannot realise their dire needs. Such persons are more entitled to receive our help and they should be helped in such a manner that their honour is not compromised in any way whatsoever. Similar is the teaching of the Quran too:
 لِلْفُقَرَاءِ الَّذِينَ أُخْرِجُوا فِي سَيِّئِ الْأَيَّامِ لَا يَشْتَكِيهِمُونَ ضَرَّاً فِي الْأَرْضِ يَخْسِبُهُمُ الْجَاهِلُونَ
 أَغْنِيَّةً مِّنَ الشَّعْفَفِيْ: تَغْرِيْهُمْ بِسِيِّئِهِمْ لَا يَسْأَلُونَ النَّاسَ إِنْحَافًا وَمَا تُشْفِقُوا مِنْ خَيْرٍ فَإِنَّ
 "اللَّهَ يَعْلَمُ" (Charity is) for those in need, who, in Allah's Cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work); the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good you give, be assured Allah knows it well. (2:273)

(١٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةَ أَعْظَمُ أَجْرًا؟ قَالَ: أَنْ تَصَدِّقَ وَ أَنْتَ صَحِيقٌ شَجِيقٌ تَخْشَى الْفَقَرَ وَ تَأْمُلُ الْغَنِيَّ وَ لَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ لِفُلَانِ كَذَا وَ بِفُلَانِ كَذَا وَ قَدْ كَانَ لِفُلَانِ -
(بخاري و مسلم)

(14) It is narrated by Hazrat Abu Hurairah that a person said: "O Prophet of Allah, which charity carries more reward?" He said: "Your spending in charity when you are healthy, courageous (to earn more), afraid of poverty and hopeful of opulence. Do not tarry until the soul reaches the throat and then you begin saying this is for so-and-so and this is for so-and-so although it already belongs to so-and-so." [Bukhari, Muslim]

Explanation: It means that Allah gives importance only to that charity which is practised when man is healthy and when he had to face different issues of his own, had to mould his future, and when he is most desirous of wealth. In spite of all these, if he spends in the Way of Allah, he will certainly become entitled for rich rewards from Allah. The Holy Quran says about such people that: وَمَنْ يُؤْمِنْ شَيْئَ تَفَسِّيْهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ "And those saved from the covetousness of their own souls – they are the ones that achieve prosperity." (59:9)

When man practices charity at the time of his death, it carries no weight with Allah, because after his death his wealth and property are bound to reach his heirs.

(١٥) وَ عَنِ الْحَسَنِ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَصَّنُوا أَمْوَالَكُمْ بِالرِّزْكَوَةِ وَ ذَارُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ اسْتَعِنُوا عَلَى حَلَّ الْبَلَاءِ بِالدُّعَاءِ وَالتَّضَرُّعِ -
(ابو داود)

(15) It is narrated by Hazrat Hasan by way of a Mursal¹ narration that the Prophet of Allah (pbuh) said: "Protect your

¹ "Mursal" is that incompletely transmitted Saying of the Prophet which rests on a chain of authorities that goes no further than the second generation after the Prophet.

wealth through Zakat and treat your sick through charity and seek help from supplication and humility to resolve the afflictions." [Abu Dawood]

Explanation: Many things have been taught in this Saying. If you pay Zakat on your wealth, Allah will protect your wealth. If you do not pay Zakat, this crime can bring ruination to you at any time and your wealth can be destroyed.

While seeking treatment for your sick, do not trust the doctors alone; revert back to the Greatest Doctor who controls joy and sorrow, life and death and everything else. Charity is the best way of obtaining Allah's Good Pleasure. When you help the poor with your charity, Allah will help you at the time of afflictions. When afflicted with sufferings, supplicate and humiliate yourself before Allah, He will remove your afflictions.

(١٦) وَقَالَ عُمَرُ بْنُ الْخَطَّابِ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ فَأَرَدْتُ أَنْ أَشْتَرِهَ وَ طَنَثَتْ أَنَّهُ يَبْيَعُهُ بِرَحْصٍ فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ وَ إِنْ أَعْطَاكَهُ بِدِرْهَمٍ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكُلْبِ يَعُودُ فِي قَيْئِهِ وَ فِي رِوَايَةٍ لَا تُعُدْ فِي صَدَقَاتِكَ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ۔
(بخاری و مسلم)

(16) It is narrated by Hazrat Umar bin Khattab that I mounted a person on a horse in the Cause of Allah, but he spoiled it. I intended to purchase it; I thought he will sell it cheaply. I asked the Messenger of Allah (pbuh) (whether I should purchase it). He said: "Never purchase it and do not take back your charity even if he gives it back for one Dirham, because the reclamer of charity is similar to the dog that licks his own vomit." In another narration, it is reported: "Do not take back your charity, because the reclamer of the charity is similar to that person who licks his own vomit." [Bukhari, Muslim]

Explanation: It was the habit of Hazrat Ibn Umar that if he used to buy a thing which he had given in charity, he never kept it with him but used to immediately spend it in charity.¹ Still it is the instruction of the Prophet of Allah (pbuh) that when a thing is given in charity it should never be taken back even by paying its price.

Taking back a thing which has been given in charity is a very bad act. Therefore, it has been likened to the licking of one's own vomit. Although the person who buys back his charity does not nullify it, still he will be reclaiming the thing which he had already given in the Way of Allah. Islam does not like even this similitude and, therefore, it does not like a person to purchase the thing he has given in the Cause of Allah.

(١٧) وَعَنْ أَبِي هُرَيْرَةَ وَحَكِيمِ بْنِ حِزَّامٍ قَالَاَ قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهُورِ غِنَىٰ وَابْدأْ بِمَنْ تَعُولُ۔ (بخاری و مسلم)

(17) It is narrated by Hazrat Abu Hurairah and Hazrat Hakeem bin Hizaam that the Prophet of Allah (pbuh) said: "The best charity is that which leaves behind opulence, and begin (the charity) with those who are dependent on you." [Bukhari, Muslim]

Explanation: The meaning of "leaving behind opulence" means that after practicing charity one should not feel any kind of constrains. Also, one should not give away all his wealth in charity and himself become an indigent, or he should have such a trust on Allah that he should not feel sorry and constrained after spending all his wealth. The best example of trusting Allah after spending one's entire wealth in the Cause of Allah is that of Hazrat Abu Bakr. He brings his entire belongings and gives them to the Prophet of Allah (pbuh) and tells him that he has left behind Allah and His Prophet in his house. However, the general rule is that after spending in charity, sufficient funds should remain over to fulfill the needs of the charitable person and he should not feel constrained.

¹ Bukhari.

Another thing which has been mentioned in this Saying is that after fulfilling the needs of the kindred, the needs of others should be taken into consideration. Helping others ignoring the needs of the kindred and members of the family is against the spirit of charity.

REFRAINING FROM BEGGING

(1) عن ثوبان قال: قال رسول الله ﷺ: من يكفل لي أن لا يسأل النائم شيئاً فاتكفل له بالجنة فقال ثوبان: أنا فكان لا يسأل أحداً شيئاً.
 (ابو داؤد، نسائي)

(1) It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "Any person who guarantees me that he will not ask anything from the people, I guarantee him the Paradise." Thauban said: "I (guarantee)." Hence, he never used to ask anything from anyone. [Abu Dawood, Nasai]

Explanation: Islam considers it highly undesirable for a person to beg. It requires man to save himself from the ignominy of begging. This teaching had such an influence on the Companions of the Prophet that if any one of them while sitting on a camel happened to drop the reins, he never used to ask the people to pick it up for him but used to get down and pick it himself. But it is a tragedy that today groups of people are found in the Muslim Community who have adopted begging as a profession.

(2) وَعَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَرَالُ الْمُسْئَلَةَ بِأَحَدِكُمْ حَتَّى يُلْقَى اللَّهُ تَعَالَى وَلَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٌ۔
 (بخاري، مسلم، نسائي)

(2) It is narrated by Hazrat Ibn Umar that the Messenger of Allah (pbuh) said: "Any person amongst you who begs (without any need) will meet Almighty Allah (on the Day of Judgement) in such a fashion that there will not be any flesh on his face." [Bukhari, Muslim, Nasai]

Explanation: In the world he used to disgrace and dishonour himself by begging and in the Hereafter his ignominy manifests in such a manner that there will not be any flesh left on his face; that is the extreme stage of his disgrace.

(۲) وَعَنْ حُبْشِيٍّ بْنِ جُنَادَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُسْئَلَةَ لَا تَحْلُّ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ إِلَّا لِذِي فَقْرٍ مُدْعِعٍ أَوْ غُرْمٍ مُفْطَطِعٍ وَمَنْ سَأَلَ النَّاسَ لِيَشْرِيَ بِهِ مَالَهُ كَانَ خَمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ وَرَضِيَّا يَأْكُلُهُ مِنْ جَهَنَّمَ فَمَنْ شَاءَ فَلْيَقْرَبْ وَمَنْ شَاءَ فَلْيَكُثُرْ۔ (ترمذی)

(3) It is narrated by Hazrat Hubshi bin Junada that the Prophet of Allah (pbuh) said: "Begging is not lawful for the wealthy, nor is it lawful for a healthy person. However, it is lawful for such a person whom poverty has made miserable or debt has made him wretched. Any person who begs in order to increase his wealth, it will appear as a scar on his face on the Day of Judgement and there will be hot stone of Hell for him which he will eat. Now, whoever wants let him beg less and whoever wants let him beg more." [Tirmizi]

Explanation: It is fully manifested on the Day of Judgement that he has lost his honour and luster of his face by begging from people without any need. On that Day, there will not be any splendour on his face; rather, it will be scarred, because he had adopted in the world the most ignominious profession of begging. Because of it, he will also have to consume hot stone of the Hell. This is to show that when he had liked and adopted a most despicable thing in the world, he will be provided in the Hereafter too with the most despicable thing to eat. When you had adopted a most horrendous thing in the world, why do you run away from it in the Hereafter? When you had adopted an attitude in the world which was against your nature, then you should also accept in the Hereafter the thing which is against your nature and most annoying.

It is narrated in another Saying that it is lawful for three kinds of persons to solicit help: One, who has taken over

the burden (debts, blood-money, etc.); second, the one whose entire wealth got destroyed in a calamity; and third, the one who is starving. (Muslim)

(٤) وَ عَنْ أَيِّ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلَيُسْتَقْلَلُ أَوْ لِيُسْتَكْبَرُ. (مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who begs from the people to obtain more wealth, he is actually begging smoldering ember; now he can decrease it or increase it." [Muslim]

(٥) وَ عَنْ سَمْرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسَائِلُ كَدُّوحٌ يَكْدِحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ أَبْنَى عَلَى وَجْهِهِ وَ مَنْ شَاءَ تَرَكَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ فِي أَمْرٍ لَا يَجِدُ مِنْهُ بُدًّا. (ابو داؤد، ترمذی، نسائی)

(5) It is narrated by Hazrat Samura bin Jundub that the Prophet of Allah (pbuh) said: "Begging is a wound through which a person wounds his face. Now, whoever wants he can retain it (his honour) on his face and whoever wants he can relinquish it, except soliciting help from the ruler, or beg for such a thing from which there is no escape." [Abu Dawood, Tirmizi, Nasai]

Explanation: That is, it is lawful to demand from the ruler what is lawfully his. Similarly, there is no blame on the person who begs from the people in straitened circumstances. However, it is desirable that man should try to be an almsgiver not an alms taker.

(٦) وَ عَنِ الزُّبَيرِ بْنِ الْعَوَامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِي بِحَزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبْيَعُهَا فَيَكُفُّ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَغْطُوهُ أَوْ مَتَعْوُهُ. (بخاری)

(6) It is narrated by Hazrat Zubair bin al-'Awaam that the Prophet of Allah (pbuh) said: "It is better for anyone amongst

you to take his rope and bring a bundle of firewood on his back and sell it and thus Allah retain his honour through it than beg from the people who might or might not give him.” [Bukhari]

Explanation: That is, fulfill his needs by selling firewood rather than disgrace himself by begging from the people. Begging itself is an ignominious act; people might give or might not give him which adds insult to injury.

(7) وَ عَنْ أَبِي رَافِعٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا مِّنْ بَنِي مَخْرُومٍ عَلَى الصَّدَقَةِ فَقَالَ لِأَبِي رَافِعٍ اصْحَبْنِي كَيْمًا تُصْبِبَ مِنْهَا فَقَالَ لَا حَتَّى آتَيَ رَسُولَ اللَّهِ ﷺ فَأَسْأَلَهُ فَأَنْطَلَقَ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ فَقَالَ لَا إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَ إِنَّ مَوَالِيَ الْقَوْمِ مِنْ أَنفُسِهِمْ -

(ترمذنی، ابو داؤد، نسائی)

(7) *It is narrated by Hazrat Abu Raafe` that the Prophet of Allah (pbuh) appointed a person from Bani Makhzoom to collect Zakat. He said to Abu Raafe`: “Accompany me so that you could also get something.” Abu Raafe` said: “I cannot go with you until I do not ask the Prophet of Allah (pbuh).” He went to the Prophet of Allah (pbuh) and asked him about it. He said: “Zakat and charity is not lawful for us (i.e. our families) and the “Mawalies” (freed slaves) of a family are amongst them.” [Tirmizi, Abu Dawood, Nasai]*

Explanation: It is understood from this Saying that the Prophet of Allah (pbuh) had declared unlawful for his family members to receive funds out of Zakat and charities. One of the reasons for this is that if Zakat and charity had been made lawful for the members of the Prophet’s family, people, because of the intense love they felt towards the Prophet, would have tried to give their Zakat and charities exclusively to the family members of the Prophet excluding the other indigent of the society. Excluding his family members from Zakat and charities till the Day of Judgement, the Prophet of Allah (pbuh) has given one more proof of he being the true Prophet of Allah. Had there been any desire of acquiring wealth and riches behind the claim of his Prophethood, he

would never have excluded himself and his family members from the funds of Zakat and charities. Behind this act was the power of Truth. Otherwise, it is seen that people, who assert some sort of "sacredness", claim for themselves and their family members the first right on charities.

It is also understood from this Saying that at the time when slaves had no societal status, the Prophet of Allah (pbuh) declared his freed slave, Abu Rafe', as a member of his family.

(٨) وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسْدَ فَاقَةً وَ مَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ اللَّهُ لَهُ بِالْغِنَاءِ إِمَّا بِمَوْتٍ عَاجِلٍ أَوْ غَنِّيَ آجِلٍ۔
 (ابو داؤد، ترمذی)

(8) It is narrated by Hazrat Ibn Mas'ud that the Prophet of Allah (pbuh) said: "While facing indigence, if a person places it before the people he will not get rid of it permanently, and the person who places it before Allah, Allah will fulfill his need soon either by giving him immediate death (if it is time for his death) or by giving him opulence in future." [Abu Dawood, Tirmizi]

Explanation: Man should place all his needs before Allah, because Allah alone is his real Sustainer. Prophet Moses (peace be upon him) had called only Allah when he was indigent: "رَبِّ إِنِّي لَمَّا أَنْزَلْتُكَ إِنِّي مِنْ حَمِيرٍ فَقِيرٍ" O my Lord! Truly I am in (desperate) need of any good that Thou do send me!" (28:24) Allah provided him with shelter. A person, who relies on people instead of Allah, cannot get rid of his afflictions. He spends all his life in begging people. Allah will not protect the honour of that person who is not mindful of his own honour.

The Prophet of Allah (pbuh) has said in a Saying narrated by Hazrat Abu Kabshah that: *I swear on three things: One, there will not be any decrease in wealth by (practicing) any charity; second, if anyone adopts patience when tyrannized, Allah shall open for him the doors of honour; third, the person who opens the doors of begging on himself, Allah shall open the doors of indigence on him.*" (Tirmizi)

FASTING

For the growth and cultivation of man's natural strengths and capabilities, education and grooming are necessary. Apart from this, generally the dominance of materialistic and benefitting angle is so immense on the minds that it becomes very difficult for man to comprehend the important values and invaluable truths of life. Fasting is not only a sacred worship but also is the best means of our spiritual and ethical grooming. The actual objective of Fasting is purification of the soul and creation of fear of Allah. Hence, it is stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (ابقر: ١٨٣)

"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may become God-fearing." (2:183)

Without self-restraint, the attribute of God-fearing cannot be created. A person dominated by desires cannot sense the Greatness of Allah nor can he sense the lofty ideals and essentialities of human life. The dominant bestiality in him does not allow him to pay attention to the real demands of his nature. Fasting is the practical manifestation of the fact that apart from eating, drinking and satisfying sexual desires, there is one more thing which demands our attention. Fasting draws man's attention to Allah and also to those lofty truths of human life which are its real assets. It takes man to that lofty place where he gets closer to Allah, where darkness get dissipated and the veils covering the soul are lifted away. In view of these facts, the Islamic scholars say: "*There are many persons who outwardly do not fast but they are actually in the state of fasting, and there are many who fast but are actually not in the state of fasting.*" Fasting is evidently the name of that

worship in which man desists from eating, drinking and satisfying his sexual desires from dawn to dusk, but actually it is the thing through which man tries to control his desires and achieve a God-fearing life. Sometimes, it so happens that man seems to be fasting, but actually he is not because neither his eyes are chaste nor does his life is pious and God-fearing.

The word used by the Quran to denote fasting is "*saum*," which literally means abstinence, self-control and silence. Imam Raghib says:

The actual meaning of "saum" is stopping from doing something, whether it is eating or drinking or talking or walking. Therefore, when a horse stops walking or eating grass, he is called "sayim." A poet says: "Some horses are eating and some are not eating." Still wind and noon are also called "saum" because it is perceived that the sun stops at the centre of the sky."

It is understood from the above definition that stopping from something is known as *saum*. That person is actually in the state of Fasting who not only stops from eating, drinking and sexual activity for a given period of time, but who also gives up forever wrongful attitude and performing sinful acts.

Fasting also means to free one from every unwanted activity and paying full attention to Allah. From this angle, Fasting compares well with *e'tikaaf*.¹ Because of this reason, it has been made essential to fast during *e'tikaaf*; rather, in the ancient religious Laws, it was forbidden even to talk during fasting. Hence, it is stated in the Quran that when Mary, mother of Jesus (pbuh), was very much worried at the time of the birth of Jesus (pbuh) and wished that she had died and people had forgotten her before that incident, she was pacified with the words:

¹ Sitting secluded in a mosque for a particular period of time for worship.

فَإِنَّمَا تَرَىٰ مِنَ الْبَشَرِ أَحَدًاٌ فَقُوَّتْ إِذْنُ نَذْرٍ لِلَّهِ حُمْنٌ صَوْمًا فَلَنْ أُكُلَّمُ
الْيَوْمَ أَنْسِيَلَ (مریم: ۲۳)

"And if you do see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I not talk with any human being'." (19:26)

During fasting, man attains resemblance to angels to a certain extent. Angels are not in need of eating and drinking; their food is the praise and remembrance of Allah. A believer too is seen worshipping Allah after desisting from eating, drinking and sexual act.

Through fasting man attains control over the desires of his soul. The person who has no control over his own soul and self cannot be expected to support the Truth and strive and struggle hard to uproot the untruth. In this struggle (Jihad), both patience and determination are required; patience and determination are the special attributes of Fasting. Therefore, the Prophet of Allah (pbuh) has declared the month of Fasting as "the month of patience." In the month of Ramazan continuous training in patience, determination, discipline and obedience of Allah is imparted.

In normal circumstances, man cannot sense the pain of hunger and thirst of other people. When man practically experiences the hunger and thirst during Fasting, he gets the feeling that he should help and treat the indigent with compassion and should not leave them in the lurch. The Prophet of Allah (pbuh) used to call the month of Ramazan as the "month of benevolence" and he used to be very generous in this month.

Fasting is also a manifestation of humility and, therefore, Fasting plays an important role in the atonement of sins. Hence, it has been ordained to fast in order to expiate the sins. Fasting not only removes the effects of sin from the heart, but also is an effective source of acceptance of our supplications by Allah and inviting Allah's Mercy towards us.

This particularity of Fasting is also mentioned in ancient sacred books:

"The day of the Lord is great; it is dreadful. Who can endure it? "Even now," declares the Lord, "return to me with all your heart, with fasting and weeping and mourning." Rent your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity. (Joel, 2:11-13)

Fasting is the most sacred worship. Fasting is the source of acknowledging the Greatness and the Omnipotence of Allah. In the Holy Quran, the objective of Fasting is stated as that it not only helps man in "becoming God-fearing," but its objective is also ﴿وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَنَّ كُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ "to glorify Him (Allah) in that He has guided you and perchance you shall be grateful!" (2:185)

Even though Allah has bestowed the humanity with many gifts, but the most precious gift is the gift of the Holy Quran. The Quran guides man towards the way which leads him to achieve a lasting life. It teaches man those lofty ethics which man cannot even perceive. By fasting, man expresses his thanks and gratefulness to Allah for bestowing such a great gift. Man is the servant of Allah, Who is his Master. The most perfect source of happiness for man is that thing through which this relationship of man with Allah is manifested. This manifestation of relationship is also an acknowledgement of Allah's gifts and His Benevolence, which is the foundation for expressing gratefulness to Allah. The month of Ramazan has been selected for Fasting because this is the month in which the revelation of the Quran commenced. There is compatibility between the objective of the Quran and the Fasting; Fasting helps in achieving the objectives of the Quran.

Observing fast collectively during the month of Ramazan creates an environment of piety and spirituality which influences the hearts. It becomes easier even for less-

courageous men to walk on the path of piety and God-fearing. Only that person will be successful who realised the fact that it is not enough just to be careful about the outward etiquette of Fasting, but is also mindful of the real purpose of Fasting. The objectives of Fasting should not remain only during the period of Fasting, but they are required to be connected with man's entire life. In the ancient sacred books too that fasting has been declared useless which is bereft of God-fearing, sincerity and lofty ethics. The following text of the Bible is so effective:

"You cannot fast as you do today and expect your voice to be heard on high. Is this the kind offast I have chosen? ... Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe them, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn ...and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday." (Isaiah, 58:4-8, 10)

If man actually takes advantage of Fasting, it will foist him on that position where he will always be careful about his responsibilities and his time will not be spent carelessly and without fear of Allah. He will always desist from committing sins and wrong deeds and will keep in his view the objective of his life.

NATURE OF FASTING

(١) عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: حَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي آخِرِ يَوْمٍ مِّنْ شَعْبَانَ فَقَالَ: يَا أَيُّهَا النَّاسُ! قَدْ أَظْلَكُمْ شَهْرُ عَظِيمٌ شَهْرٌ مُّبَارَّكٌ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ، جَعَلَ اللَّهُ صِيَامَهُ فَرِنَصَةً وَقِيَامَهُ

لِيَنْهٰهُ تَطْوِعاً، مَنْ تَقَرَّبَ فِيهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ أَدَى فَرِيضَةً فِيمَا سِواهُ، وَ مَنْ أَدَى فَرِيضَةً فِيهِ كَانَ كَمَنْ أَدَى سَبْعِينَ فَرِيضَةً فِيمَا سِواهُ وَ هُوَ شَهْرُ الصَّيْرِ وَالصَّيْرُ ثَوَابُهُ الْجَنَّةُ وَ شَهْرُ الْمُوَاسَأَةِ وَ شَهْرُ يُزَادُ فِيهِ رِزْقُ الْمُؤْمِنِ، مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ لَهُ مَغْفِرَةً لِذَنْبِهِ وَ عِتْقَةً رَقْبَتِهِ مِنَ النَّارِ، وَ كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يُنْتَصَصَ مِنْ أَجْرِهِ شَيْئاً قُلْنَا يَا رَسُولَ اللَّهِ! لَيْسَ كُلُّنَا يَجِدُ مَا يُفَطَّرُ بِهِ الصَّائِمُ، فَقَالَ رَسُولُ اللَّهِ: يُعْطِي اللَّهُ هَذِهِ التَّوَابَةَ مَنْ فَطَرَ صَائِمًا عَلَى مَذْقَةٍ لَبِنٍ أَوْ تَمَرَّةً أَوْ شَرْيَةً مِنْ مَاءٍ وَمَنْ أَشْبَعَ صَائِمًا سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةً لَا يَظْمَأُ حَتَّى يَدْخُلُ الْجَنَّةَ وَ هُوَ شَهْرُ أَوْلَهُ رَحْمَةً وَ أَوْسَطُهُ مَغْفِرَةً وَ أَخْرُهُ عِتْقَةً مِنَ النَّارِ وَمَنْ حَفَّ عَنْ مَمْلُوكَهُ فِيهِ غَفَرَ اللَّهُ لَهُ وَ أَعْتَقَهُ مِنَ النَّارِ۔ (بيهقي في شعب الإيمان)

(1) It is narrated by Hazrat Salman Farisi that the Prophet of Allah (pbuh) addressed us on the last day of Sha'ban and said: "O people! A great month is about to cast over you; it is a very blessed month. This is the month in which is a night which is better than one thousand months. Allah has made fasting (in it) obligatory and standing in its nights (in Salat) supererogatory. Any person who performs a (supererogatory) good deed in it just to obtain the proximity (of Allah), it is as if he performed an obligatory deed in the month other than this (month), and the person who performed an obligatory deed in this month, it is as if he performed seventy obligatory deeds other than this (month). Ramazan is the month of patience and the reward for patience is Paradise. This is the month of showing compassion to each other. This is the month in which the sustenance of the Believer is increased. If any person helps a fasting person break his fast, it will be the means for the forgiveness of his sin and saving his neck from the punishment of Hell, and he will get the reward equivalent to the reward of the fasting person without any decrease in the reward of the fasting person."

(Hazrat Salman says that) we said: "O Prophet of Allah, every one of us does not have the means to help break the fast of a fasting person." The Prophet of Allah (pbuh) said: "Allah will give similar reward to that person also who makes the fasting person break his fast with diluted milk, or a date or a sip of water. And the person who feeds the fasting person bellyful Allah will give him water to drink from my pond. (After drinking water from this pond), he will not feel thirsty till he enters the Paradise. This is the month in whose first part is Mercy, in the middle part is the Forgiveness and in the last part is emancipation from the Fire. Any person who lightens (the burden of work) from his slave, Allah will forgive him and emancipate him from the Fire (of the Hell)." [Baihaqi]

Explanation: The great and blessed month means the month of Ramazan. The Prophet of Allah (pbuh) has said many things about the loftiness and particularity of Ramazan. He said about the *Lailatul Qadr* (Night of Power) that it is better than one thousand months. The revelation of the Holy Quran commenced from this night. This night is a very important night. In this night those things are decided upon which are based on knowledge and wisdom and which are merciful for the world. All the issues of the world are decided upon in this night. The night in which the revelation of the Quran started cannot be an ordinary night. It is better than one thousand months because the task undertaken in this night for the welfare and emancipation of the humanity had not been accomplished even in previous one thousand months. In this night Archangel Gabriel and other angels come down on the earth with Allah's permission and instructions. (See Chapter 97 and Chapter 44 of the Quran for details.)

In the month of Ramazan, it is obligatory to fast in the day and supererogatory to offer *Salat* of Taraveeh in the night; though this *Salat* is not obligatory but this deed is a very loveable deed in the sight of Allah.

The month of Ramazan has been particularised for Fasting. All the Muslims collectively fast in this month and thus an individual act of worship becomes a collective

worship. The spiritual and ethical benefits that accrue due to individual fasting increase manifold when fasting is undertaken collectively. The entire month of Ramazan fills the environment with the spirit of piety. Man feels ashamed of committing any sin. People's inclination towards good deeds increases and the desire to help the poor and the needy and take part in good deeds gets augmented. The effect and blessings of the good deeds also increase, because of which their reward also gets increased.

During this month, man tries to control his desires and obey the Divine ordinances by bearing the pain of hunger and thirst. He tries to develop such strength and capability in him by which he could march on the Way of Allah with patience and constancy and confront with courage the difficulties he might face in the Path of Truth.

While fasting, man should develop extreme compassion towards fellow human beings. Man can really understand the pain and sufferings of the indigent when he himself goes through the pain of hunger and thirst during fasting. The Prophet of Allah (pbuh) himself used to be more compassionate and generous in this month. No beggar used to go empty-handed from his door and no prisoner used to remain in the jail. Every kind of material and spiritual blessings is augmented in this month.

Ramazan is the month of spring for the good deeds. The Believers are seen engaged in the performance of more and more good deeds and obeying Allah because of which they are bestowed with special mercy and blessings from Allah so much so that at the end of the first part of Ramazan they become eligible for Allah's forgiveness and at its end part they develop such attribute of God-fearing in them that they become eligible to be declared as achievers of salvation; Allah passes the judgement of their freedom and release from the Hell.

(٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ عَمَلٍ ابْنُ آدَمَ يُضَاعِفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مَائَةٍ ضِعْفٌ قَالَ اللَّهُ تَعَالَى إِلَّا الصَّوْمُ فَإِنَّهُ لِنِي وَأَنَا أَجْرِيُ بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ، فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخْلُوفُ فِيمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَالصِّيَامُ جُنَاحٌ وَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدُكُمْ فَلَا يَزْفَتْ وَلَا يَصْخَبْ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلَيَقُولَ إِنِّي إِمْرَأٌ صَائِمٌ۔

(بخاري و مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The reward of every deed of the son of Adam is increased by ten times to seven hundred times, Allah says, except for the Fasting, because it is for Me and I Myself will grant its reward (as much as I want). He gives up his sexual desire and his food for My sake. There are two joys for the fasting person: One joy at the time of breaking the fast and the second joy at the time of meeting his Lord. The odour of the mouth of the fasting person with Allah is better than the scent of musk. Fasting is a shield, and when anyone of you is fasting he should not behave or talk in an obscene manner nor should he shout and clamour and if someone abuses him or fight with him, he should say that 'I am fasting' (I cannot take part in your activity)." [Bukhari, Muslim]

Explanation: Many important and fundamental things have been described in this Saying. Almighty Allah bestows rewards for the good deeds ten times and seven hundred times according to the degree of man's intention and sincerity. However, this rule does not apply to the Fasting. Fasting is undertaken just for the sake of Allah. All other acts of worship are performed physically and, therefore, it is difficult to hide them from the people. But Fasting is a hidden and silent act of worship which cannot be known and sensed by any other person except Allah and the person who is fasting. Apart from this, a general environment of God-fearing and good deeds is created in Ramazan which helps in the growth and increase of the good deeds. When a person performs good deeds and

other acts of worship with good intention and sincerity and tries to acquire the blessings of Ramazan as much as possible and tries to retain the effects of Ramazan for the remaining eleven months, all his good deeds grow more and more without any limits. This particularity is not available for the good deeds and acts of worship performed in the months other than the month of Ramazan.

Since in the course of fasting, man desists from sexual activity and eating or drinking just for the sake of Allah, Allah also grants him the gift greater than these outward gifts.

There are two joys for the man who fasts. One joy he gets in this world itself at the time of breaking the fast. After bearing the pangs of hunger and thirst the entire day, when he breaks his fast in the evening, the joy he gets cannot be felt on other days. He not only satiates his hunger and thirst but also gets spiritual joy that he was able to discharge the duty obligated on him by Allah. The joy he gets when he meets Allah on the Day of Judgement is unimaginable; no joy can compare with this joy.

While fasting, man develops bad odour in his mouth (because of which he needs to brush his mouth frequently). But this odour is more valuable in the sight of Allah than the scent of musk, because this odour is the result of obedience of Allah and the desire to acquire the Good Pleasure of Allah.

Fasting acts as a shield. As the shield is used to ward off enemy's assault, so also it acts as a shield to ward off the assaults of Satan and the self. If a person fasts with all its norms, he can protect himself from committing sins and wrong-doings and thus save himself from the Fire of the Hell.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَ احْتِسَابًا غُفْرَانَهُ مَا تَقَدَّمَ مِنْ ذَنْبٍ وَ مَنْ قَامَ رَمَضَانَ

إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ
إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ۔ (بخارى و مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The person who fasts in the month of Ramazan with Faith and a sense of reckoning, all his previous sins will be forgiven, and (similarly) the person who stands in Ramazan (in its nights for Salat) with Faith and a sense of reckoning, all his previous sins will be forgiven, and (similarly) the person who stands in "lailatul Qadr" ("Night of Power) with Faith and a sense of reckoning, all his previous sins will also be forgiven." [Bukhari, Muslim]

Explanation: Faith means the Islamic belief of Allah and the Hereafter which should always be fresh in one's mind and sense of reckoning means that he should have a desire to acquire the Good Pleasure of Allah. He should always keep a watch on his good deeds as to whether they are being performed according to the Will of Allah or not. There should not be any wrong intentions behind his good deeds. Allah forgives the previous sins of the one who fasts with Faith and a sense of reckoning, because he has reverted back towards Allah from the life of sins.

(4) وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ: سَمِعَ رَجُلًا يَتَجَشَّأُ فَقَالَ:
أَفْحِرْ مِنْ جُشَاءٍ كَفَى أَطْوَلُ النَّاسِ جُؤْعًا يَوْمَ الْقِيَمَةِ أَطْوَلُهُمْ
(شرح السنّه، ترمذی) شَبِيعًا فِي الدُّنْيَا۔

(4) It is narrated by Hazrat Ibn Umar that once when the Prophet of Allah (pbuh) heard a person belching he said: "Curtail your belching, because on the Day of Judgement that person will be immensely hungry who has eaten bellyful in the world." [Sharah al-Sunnah, Tirmizi]

Explanation: That is, the comforts of the Hereafter will be made available only to those who were so worried about the Hereafter that they were not able to fully satisfy themselves in this world. Eating bellyful which leads to repeated belching

renders man lazy and negligent. A negligent person cannot save his heart from the onset of darkness in it; the darkness of the heart is the most tragic depravation. Fasting teaches man that he should not make culinary delights the objective of his life; life is more valuable than that.

The Prophet of Allah has said in another of his Sayings that: *"Man has not filled any vessel as bad as his stomach [when the stomach is filled in such a manner as to render man just a grazing animal and incapable of understanding the demands of Islam]. Man needs only a few morsels which can keep his back straight. If it is necessary to fill the stomach, then divide the stomach into three parts: One for the food, the second for water and the third for himself (i.e. to breathe, etc.)."* (Tirmizi, Ibn Maaja)

(5) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ شَيْءٍ زَكْوَةٌ وَزَكْوَةُ الْجَسَدِ الصَّوْمُ۔
(ابن ماجه)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Everything has its Zakat, and the Zakat of the body is Fasting." [Ibn Maaja]

(6) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَمْ يَدْعُ قَوْلَ الزُّفْرَرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةً أَنْ يَدْعَ طَعَامَهُ وَشَرَابَهُ۔
(بخاري)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who does not give up telling lies and acting upon them (while fasting), Allah does not need that person to give up his food and his drink (while fasting)." [Bukhari]

Explanation: It is understood from this Saying that the objective of Fasting is not just bearing the pangs of hunger and thirst; rather, its actual objective is cultivation of God-fearing in man so that he could lead a God-fearing life.

(٧) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَمْ مِنْ صَائِمٍ لَّيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظُّلْمَاءُ وَ كَمْ مِنْ قَائِمٍ لَّيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهْرُ۔
(Daromi)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are many such fasting persons who do not get anything out of their fasting except hunger and thirst, and there are many persons who stand (in the nights for Salat) who do not get anything from their standing except sleeplessness." [Daromi]

Explanation: It means that when a person has not understood the real objective of fasting and standing in the night and nor does he tries to achieve that objective, it cannot be expected that the Fasting and standing in the nights for Salat would be beneficial to him.

(٨) وَ عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ عَدَهُنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ أَوْ فِي يَدِهِ قَالَ التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَ الْحَمْدُ لِلَّهِ يَمْلأُهُ وَ التَّكْبِيرُ يَمْلأُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ الصَّوْمُ نِصْفُ الصَّبَرِ وَ الطُّهُورُ نِصْفُ الْإِيمَانِ۔
(Tirmizi)

(8) A person (Companion) from the tribe of Bani Sulaim narrates that the Prophet of Allah (pbuh) counted on my or his hand and said: "The 'Tasbeeh' (praising Allah) fills half of the Scale and the 'Alhamdu Lillah' (extolling Allah) fills it completely and the 'Takbeer' (glorification of Allah) fills everything between the heaven and the earth. Fasting is half of the patience and cleanliness is half of the Faith." [Tirmizi]

Explanation: Tasbeeh means saying Subhan Allah repeatedly. Manifestation of the Grandeur and Greatness of Allah in such a deed which is enough to fill half of the Scale provided it is done with the purity of heart. When acknowledgement of the Grandeur of Allah can change man's life, why cannot it fill the Scale of good deeds?

Alhamdu Lillah means extolling Allah. The life which is full of Allah's praise and extolment is the real life and hence it filling the Scale completely is quite natural.

Takbeer means saying *Allahu Akbar* (Allah is the Greatest). Those who are bestowed with real hearing power, hear the Greatness of Allah everywhere in the universe – in the earth, in the space, in the stars. Every particle in the earth and the heaven narrates the Greatness of Allah. Whenever a person sings a song of the Grandeur and Greatness of Allah, every particle of the heaven and the earth accompanies him; it is as if the sound of his instrument is concordant with the sound of universe's instrument.

Fasting is half of the patience. We can connote the entire life of a Believer with "Patience." A Believer follows a particular system of life and his goal is achieving success in the Hereafter. His purpose of life in this world is to strive and struggle in the Path of Allah, and for this purpose, he requires patience because without it he cannot even take a step on this Path and nor can he build a strong character. Patience has been denoted as half of Faith in this Saying. It means that the person who fasts obtains the training in patience and constancy. Thereafter, the important thing is to take advantage of this training and mould his entire life in the mould of patience. Once his life gets moulded in the mould of patience, we can say that he has achieved complete patience and at that time he obtains not half of the patience but full patience.

Cleanliness is half of the Faith. If man's exoteric and esoteric both are clean and pure, his Faith attains completeness.

(٩) وَ عَنْ أَبِي عَبَّاسٍ أَنَّ رَجُلَيْنِ صَلَوةَ الظَّهَرِ أَوِ الْعَصْرِ وَ كَانَ صَائِمَيْنِ فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ قَالَ: أَعِنْدُكُمْ وُضُوءٌ كُمَا وَ صَلَوةً كُمَا وَ أَمْضِيَتَا فِي صَوْمَكُمَا وَ أَقْضِيَاهُ يَوْمًا آخَرَ، قَالَ لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِغْتَبْتُمْ فُلَانًا۔
(البيهقي)

(9) It is narrated by Hazrat Ibn Abbas that two fasting men performed Zuhra (afternoon) or Asr (late afternoon) Salat. When the Prophet of Allah (pbuh) finished his Salat, he said: "Both of you perform the ablution again and perform the Salat and after finishing your fast, observe fast again on another day." They said: "Why, O Prophet of Allah?" He said: "You have backbitten such and such person." [Baihaqi]

Explanation: It is understood from this Saying that the Salat and Fasting become acceptable only when man desists from all kinds of wrong-doings and evil deeds so much so that he should not indulge in backbiting of others too.

(10) وَعَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ فِي سَفَرٍ فَرَأَى رَجُلًا قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ وَقَدْ ظُلِّلَ عَلَيْهِ فَقَالَ: مَا لَهُ فَقَالُوا: رَجُلٌ صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْبُرُّ أَنْ تَصُومُوا فِي السَّفَرِ وَفِي رِوَايَةِ لَيْسَ مِنَ الْبُرِّ الصَّوْمُ فِي السَّفَرِ.

(Bخارى و مسلم وغيره)

(10) It is narrated by Hazrat Jabir that once the Messenger of Allah (pbuh) was travelling when he saw a person around him people had gathered and they had made a shade over him. He said: "What has happened to him?" People said: "He is a fasting person." He said: "It is not piety that you observe fast when you are travelling." In another narration (the following words are found): "Fasting while travelling is not piety." [Bukhari, Muslim]

Explanation: It means that one should not fast while travelling if fasting becomes unbearable for him. Allah has not obligated fasting to endanger the life of his servants; rather, it has been obligated so that His servants can cultivate fear of God and righteousness in them. It is narrated by Hazrat Jabir that in the year of the Conquest of Makkah, when the Prophet of Allah (pbuh) marched towards Makkah, he and his Companions were fasting. When he reached Kara` al-'Ameem, he was informed that people were feeling difficulty in fasting and that they were observing the Prophet's action. After Asr, he asked for a cup of water and drank it. The people were

observing him; some broke the fast and some completed it. Then he was informed that some people were still fasting (even being in great difficulty). He said: "These are the disobedient." (Muslim, Tirmizi, Nasai)

In another Saying narrated by Hazrat Abdur Rahman bin Auf, the Prophet of Allah (pbuh) has said: "*Fasting in the month of Ramazan during travel is similar to not fasting at home.*" (Ibn Maaja) It means that when a person fasts while travelling even though he does not have the strength to bear the rigours of the fast, he actually does not fast but shows that the Law of Islam is a bane for him and that he does not want to obey Allah. He is away from the natural path of the Religion of Islam. Because of this difficulty, the Prophet of Allah (pbuh) has said: "*Do not fast continuously;*" that is, to fast continuously without eating in the morning or in the evening. However, because of the strength bestowed on him by Allah, the Prophet of Allah (pbuh) sometimes used to fast continuously too. But he has not permitted others to do so. (Bukhari, Muslim)

(١١) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ فِي غَيْرِ رُخْصَةٍ رَخَصَهَا اللَّهُ لَهُ لَمْ يَقْضِ عَنْهُ صِيَامَ الظَّهَرِ۔
(ابو داؤد)

(11) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who does not fast in the month of Ramazan without the leave granted by Allah, fasting later for the entire lifetime cannot compensate it." [Abu Dawood].

Explanation: It is permitted to not fast during Ramazan due to sickness or travel. However, if one does not fast without any valid reason, it cannot be compensated. Even if he were to fast for his entire lifetime or till the Day of Judgement, they would not make good that one fast of Ramazan.

SUPEREROGATORY (NAFIL) FASTING

(١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِي قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:
يَا عَبْدَ اللَّهِ! أَلَمْ أُخْبِرْكَ تَصُومُ النَّهَارَ وَ تَقْوِيمُ اللَّيْلَ؟ قُلْتُ: بَلٌ

يَا رَسُولَ اللَّهِ، قَالَ: فَلَا تَفْعَلْ صُمْ وَ افْطِرْ وَ قُمْ وَ نُمْ، فَإِنَّ
لِجَسَدِكَ عَلَيْكَ حَقًّا وَ إِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَ إِنَّ لِرَوْجِكَ عَلَيْكَ
حَقًّا وَ إِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا لِأَصَامَ مِنْ صَاهَ الدَّهْرَ صَوْمٌ ثَلَاثَةِ أَيَّامٍ
مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلُّهُ صُمْ كُلُّ شَهْرٍ ثَلَاثَةِ أَيَّامٍ وَاقْرَئِ الْقُرْآنَ
فِي كُلِّ شَهْرٍ قُلْتُ: إِنِّي أَطِينُ أَكْثَرَ مِنْ ذَالِكَ. قَالَ: صُمْ أَفْضَلَ
الصَّوْمِ صَوْمَ دَاءُ وَدَ صِبَاتُمْ يَوْمٍ وَ افْطَارُ يَوْمٍ وَاقْرَءِ فِي كُلِّ سَبْعِ
لَيَالٍ مَرَّةً وَلَا تَزِدْ عَلَى ذَالِكَ۔
(بخاري و مسلم)

(1) It is narrated by Hazrat Abdullah bin 'Amr bin al-'Aas that the Prophet of Allah (pbuh) told me: "O Abdullah, have I not received information that you fast in the day and stand in the night (in Salat)?" I said: "Yes, indeed O Prophet of Allah." He said: "Don't do it. Fast and eat too, stand and sleep too, because your body has the right over you, your eye has the right over you, your wife has the right over you, your visitors have the right over you. Any who fast for the lifetime did not fast at all. Fasting for three days every month is equal to fasting for a lifetime. Fast for three days every month and recite the Quran (in its entirety) every month." I said: "I have the strength to do more than this." He said: "Fast like (Prophet) David, which is the best form of fasting; fast one day and eat the next day, and recite the Quran (in its entirety) every week; do not add on to it." [Bukhari, Muslim]

Explanation: We understand many things from this Saying. Fasting and performance of acts of worship does not mean that man should neglect the other needs and demands of life. He should always be moderate in his actions. He is permitted to observe supererogatory fasting, but should not observe them on a permanent basis. He should fast and eat too and similarly he should worship in the night and also find time to take rest.

Fasting on a permanent basis puts man under unnecessary strain and stress. Islam likes its followers to be moderate in their attitude. The importance and objectives of

fasting are lost when it is undertaken continuously. When a person fasts every day of his life, he becomes habituated to it. The rigours of fasting can be felt only when it is undertaken intermittently. The Prophet of Allah (pbuh) had permitted a few of his Companions to fast one after another; it meant fasting frequently and not continuously.

If a person fasts three days every month with Faith and sense of reckoning, it is as if he has fasted continuously. Three days of fasting in a month is enough to keep the entire month blessed. It is narrated by Hazrat Hafsa that the Prophet of Allah (pbuh) used to fast on Mondays and Thursdays of the first week, and Mondays of the second week of every month. (Abu Dawood)

Hazrat Ayesha was asked: "Was the Prophet of Allah (pbuh) used to fast for three days every month?" She said: "Yes." She was asked: "On which days he used to fast?" She said: "He did not care for any particular day; he used to fast on whatever day he wanted to fast." (Abu Dawood) It is understood from this Saying that it is not essential to fast only on the thirteenth, fourteenth or fifteenth of a month. However, since there are many Sayings in which these days have been particularly mentioned, fasting in these days will be considered loftier. Apart from the three days of fasting in a month, mention has also been made in the Sayings about other supererogatory fasts; every person can chose any of these fasts keeping in view his physical strength and prevalent circumstances.

NATURAL RULES OF FASTING

(1) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَةَ.

(بخارى و مسلم)

(1) It is narrated by Hazrat Sahl bin Sa'd that the Prophet of Allah (pbuh) said: "People will be in a state of blessedness as long as they hasten in breaking the fast." [Bukhari, Muslim]

Explanation: It is narrated in the Musnad Ahmed: "People will be in a state of blessedness as long as they hasten in

breaking the fast and delay in eating their Suhur (eating shortly before the daybreak)."

It is narrated in Tirmizi: "The Mighty and Exalted Allah says: 'My most beloved servant is that who hastens the most in breaking his fast.' It is narrated in Abu Dawood: "The Religion (of Islam) will be in dominance as long as the people hasten in breaking the fast, because the Jews and the Christians delay (in breaking the fast)."

Hastening in breaking the fast and delaying in eating the *Suhur* are the indications that people's vision has not strayed away from the spirit and objective of the Religion and that they understand and remember them, and the spirit and objective of the ordinances are more important to them. When the real objective of the Religion gets concealed from the sight, man begins to exaggerate in the performance of the ordinances. This exaggeration is the symptoms of a disease, and that disease is man desisting from giving importance to the thing which is essential. Man should perform the ordinance as has been instructed to be performed, and he should bind himself fully to Allah's instructions and not to his opinion and taste. This is the demand of the servitude and God-fearing. It is also understood from this Saying that it is essential for the Believers to maintain their singularity against other nations.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَصُومُ الْمَرْأَةُ وَ بَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ
 (بخاري و مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The wife should not fast when her husband is at home except with his permission." [Bukhari, Muslim]

Explanation: When the wife wants to observe supererogatory fast when her husband is at home, she should seek his permission, as in the event of the husband seeking sexual gratification, he might not be able to fulfil his desire because of the wife's fasting and this could lead to creation of mutual rift. Apart from this, there are many more reasons. It

can be gauged from this that how far the Islamic ordinances take care of human desires and necessities.

(٣) وَعَنْ رَجُلٍ مِّنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ بْنِ أَنَسٍ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى وَضَعَ شَطْرَ الصَّلَاةَ عَنِ الْمُسَافِرِ وَأَرْخَصَ لَهُ فِي الْإِفْطَارِ وَأَرْخَصَ فِيهِ لِلْمُرْضِعِ وَالْحُلْبَنِ إِذَا خَاقَتَا عَلَى وَلَدَيْهِمَا۔
(اصحاب السنن)

(3) *It is narrated by a member of the tribe of Bani Abdullah bin Malik whose name is Anas bin Malik that the Prophet of Allah (pbuh) said: "Almighty Allah has halved the Salat for the traveller and has permitted him not to fast. Similarly, He has permitted the lactating mother and the pregnant woman (not to fast) if she is afraid of harming her child."* [Ashab al-Sunan]

Explanation: A traveller has been given the convenience of halving his *Salat*; he has to pray only two rak'ats of a four-rak'at *Salat*. Similarly, he has been permitted not to fast during Ramazan while travelling and compensate it by fasting after Ramazan. Similarly, if lactating mothers and pregnant women feel that their fasting might harm their children, they are permitted not to fast during Ramazan and compensate them by fasting after Ramazan. This Saying is also a proof that Islam has taken care of all human exigencies and necessities.

(٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتُمْ صَوْمَةً وَفَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ۔
(بخاري، مسلم، ابو داؤد، ترمذی)

(4) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "If any person unintentionally eats or drinks while fasting, he should complete his fast because Allah has fed and cause him to drink (he has not broken the fast intentionally)." [Bukhari, Muslim, Abu Dawood, Tirmizi]*

Explanation: It means that Allah observes man's intentions and God-fearing. Hence, if a person unintentionally eats or

drinks, it does not affect his fasting and he is considered as a fasting person.

(٥) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّوْمُ يَوْمٌ تَصُومُونَ وَالْفِطْرُ
يَوْمٌ تُفْطِرُونَ وَالْأَضْحَى يَوْمٌ تُضَحَّوْنَ۔
(ابو داؤد، ترمذی)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Fasting is on the day that you fast, breaking of the fast is on the day that you break the fast, and the sacrifice is on the day that you sacrifice." [Abu Dawood, Tirmizi]

Explanation: That is, the start of fasting and its ending and the day on which sacrifice is to be offered will be decided on the basis of collective decisions. When it is time, according to the lunar calendar, for fasting and sacrifice man should fast and offer his sacrifice. Moreover, man's attention should be on the cultivation of God-fearing while performing acts of worship, because it is not important in the sight of Allah when a person fasts or breaks his fast or offer sacrifices; rather, fasting, sacrifice and other acts of worship are more important in the Sight of Allah and that too His sight will be on the intentions and sincerity working behind these deeds. That sacrifice carries no meaning which does not have the passion to sacrifice everything in the Way of Allah, and that fasting is not significant which does not make man desist from all such acts and things which are undesirable. It is also narrated in one of the Sayings that the entire *Arafat* is the place of stay, the entire *Mina* and all the roads of Makkah are places of sacrifice and the entire *Muzdalifa* is place of stay. (Abu Dawood) It is understood from these that there is no narrowness in Islam and that only sincerity and godliness are important.

(٦) وَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: لَا تُقْدِمُوا صَوْمَ رَمَضَانَ بِيَوْمٍ
وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ صَوْمٌ يَصُومُهُ رَجُلٌ فَلْيَصُومْ ذَالِكَ الصَّوْمَ۔
(ابو داؤد)

(6) Hazrat Abu Hurairah narrates from the Messenger of Allah (pbuh) that he said: "Do not fast one or two days before the start of Ramazan. But that person can fast who usually fasts (on those days)." [Abu Dawood]

Explanation: For example, if a person customarily fasts on Mondays or Thursdays and incidentally the preceding day to the first day of Ramazan happens to be a Monday or Thursday, he can fast on that day. The others are instructed not to fast immediately before the start of Ramazan; this has been ordained so that the particularity and importance of the fasts of Ramazan should not become ambiguous.

(7) وَ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِّنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ فَأَمَرَهُ أَنْ يُؤْذَنَ فِي النَّاسِ مَنْ كَانَ لَمْ يَصُمْ فَلَيَصُمْ وَ مَنْ كَانَ أَكَلَ فَلْيَتِمْ صِيَامَهُ إِلَى اللَّيْلِ۔ (مسلم)

(7) Hazrat Salama bin Aku` narrates that the Prophet of Allah (pbuh) sent a person from the tribe of Aslam on the Day of 'Ashura and ordered him to make the announcement among the people: "Those who have not fasted should fast and those who have eaten should complete his fast till the evening." [Muslim]

Explanation: That is, those who have eaten should not eat and drink anything till the evening. It is obligated to honour and respect the day of fasting.

(8) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ وَالْوِصَالَ قَاتِلُوا فَإِنَّكُمْ تُوَاصِلُونَ يَا رَسُولَ اللَّهِ! قَالَ: إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي إِنِّي أَئِنْتُ يُطْعِمُنِي رَبِّي وَ يَسْقِينِي فَأَكْلُفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ۔ (مسلم)

(8) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Desist from interlinking of fasts." People said: "You do interlink." He said: "You are not like me in this matter. I spend the night in such a manner that my Lord feeds me and causes me to drink. Hence, you should bear the burden of deeds as much as you have the strength." [Muslim]

Explanation: Fasting continuously without breaking the fast in between is known as “*interlinking of fasts*.” The Prophet of Allah (pbuh) used to fast in this manner but has forbidden the Believers to do so since they might land into undue strain. As far as his action is concerned, he said that he is different from others in that he has been bestowed from Allah such spiritual strength that he can interlink the fasts. He has also instructed that others should perform the good deeds as far as their strength permits them.

EITEKAF (SELF-SECLUSION IN THE MOSQUE)

(١) عَنْ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأُخِرِ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ۔ (بخاری و مسلم)

(1) It is narrated by Hazrat Ayesha: “The Messenger of Allah (pbuh) used to sit in Eitekaf (self-seclusion in the Mosque) in the last ten days of Ramazan till Allah granted him death. Thereafter, his wives used to sit in Eitekaf (self-seclusion). [Bukhari, Muslim]

Explanation: The passion of the Prophet of Allah (pbuh) to worship used to increase in the month of Ramazan. Particularly in the last ten days of Ramazan he used to free himself from all other engagements and sit in Eitekaf (self-seclusion) in the Mosque and engage himself exclusively in the worship of Allah. The reality of Eitekaf is that man should free himself from all worldly affairs and sit in the mosque and engage himself in offering Salat and remembrance of Allah. By sitting in Eitekaf man manifests that his relationship is only with Allah, that his conspicuousness and solitude are for Allah alone, and that he is desirous of the good pleasure of Allah all the time. The spirit of Eitekaf is to cultivate the power and strength to free from all worldly engagements for Allah. There is a strong compatibility between fasting and Eitekaf. Therefore, fasting has been declared as the essential component of Eitekaf and Ramazan has been understood to be the best time for sitting in Eitekaf. In the ancient times, to

strengthen the particularity of fasting, silence had been made a part of fasting and another type of fast had also been ordained where man was not supposed to talk to anyone except Allah.

The best time for *Eitekaf* is Ramazan and that too the last ten days of Ramazan, and therefore, this period has been particularly selected for *Eitekaf*. The Prophet of Allah (pbuh) used to sit in *Eitekaf* in every Ramazan. When once he could not do so, he sat in *Eitekaf* for twenty days the next year.

(٢) وَعَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَمْرُّ بِالْمَرْبَضِ وَهُوَ مُعْتَكِفٌ فَيَمْرُّ كَمَا هُوَ وَلَا يَغْرُجُ يَسْأَلُ عَنْهُ وَقَالَ ابْنُ عِيسَى قَالَتْ: أَنْ كَانَ النَّبِيُّ ﷺ يَعُودُ الْمَرْبَضَ وَهُوَ مُعْتَكِفٌ۔ (ابو داؤد)

(2) It is narrated by Hazrat Ayesha that when the Messenger of Allah (pbuh) used to pass by a sick person while he was in Eitekaf, he never used to stop but used to inquire about him while walking by. Ibn Eisa narrated that Hazrat Ayesha said that the Messenger of Allah (pbuh) used to inquire after the sick person while he was in Eitekaf. [Abu Dawood]

Explanation: Because of being in the state of Eitekaf, the Prophet of Allah (pbuh) did not use to stop and inquire after the sick person; however, he used to inquire about the sick person while passing by him. Similarly, it is the duty of the Believers not to be after the worldly things in such a way that they begin loving the world forgetting the Hereafter. They should, indeed, discharge their worldly responsibilities but their goal should always be the Hereafter.

(٣) وَعَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْعَشْرُ الْأَوَّلِ أَخِرُّ أَحْيَانًا الْمَلَيلَ وَأَنْقَضَ أَهْلَهُ وَشَدَّ الْمُثْرَ- (مسلم، بخاري)

(3) It is narrated by Hazrat Ayesha that when the Messenger of Allah (pbuh) entered the last ten days (of Ramazan), he used to spend the night (in Salat) and awaken his

family members (so that they can also spend the night in Salat), and tighten his trousers. [Muslim, Bukhari]

Explanation: The Prophet of Allah (pbuh) used to spend the nights of the last ten days of Ramazan in performing *Salat*. "Tightening the trousers" is an idiom, which means he used to prepare himself with great pleasure for the worship of Allah and spend his time more and more in *Salat* and other acts of worship.

SHAB-E-QADR (NIGHT OF POWER)

(١) عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِلْيَةَ الْقَدْرِ إِنَّ نَاسًا مِنْكُمْ قَدْ أَرَوْا أَنَّهَا فِي السَّبْعِ الْأَوَّلِ وَ أُرِيَ نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَابِرِ فَالْتَّمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ۔ (مسلم)

1. *It is narrated by Hazrat Saalim from his father that he said: I heard the Prophet of Allah (pbuh) saying about Shab-e-Qadr (Night of Power): "Some of the people amongst you have seen it in the beginning seven days, and some of you have seen it in the last seven days. Hence, you search it out in the last ten days." [Muslim]*

Explanation: That is, if you have not been able to search the Shab-e-Qadr in the first seven days of Ramazan, now search it in the last ten days. It means that you should spend more and more time in Prayers and other acts of worship in these nights and try to obtain the grace and goodness of the Shab-e-Qadr. There is a great possibility of finding the Shab-e-Qadr in these dates. Since a few of the Believers have seen the Shab-e-Qadr in one of these nights, there is a great possibility of it occurring in these nights.

Allah has bestowed a particular loftiness and magnificence to the Shab-e-Qadr. This is the night in which the Holy Quran was revealed. The task that had not been accomplished in the past one thousand months was accomplished on that one night. The real reason for the

loftiness of this night is not that the Quran was revealed in it; rather, the Quran was revealed in this night because of its loftiness. The revelation of the Quran manifested the magnificence of this night. The night which is closely related with the Mercy of Allah cannot be bereft of goodness. The Mercy of Allah is limitless. Whichever thing touches it and gets related to it, it obtains eternal honour; it cannot remain a temporary thing. Similarly, if Allah's Wrath had descended on any place, that place is to be considered as a place of fear and apprehension. Hence, it is narrated in one of the Sayings of the Prophet that when the Prophet of Allah (pbuh) happened to pass by *Hijr* (the habitation of Thamud), he said: "*Do not enter the houses of the oppressors. If you enter, enter them weeping. Beware, lest that Wrath should not descend on you which had descended on them.*" Then he spurred his mount to go fast and soon left behind the region of *Hijr*. (Muslim) It is narrated in another narration that the people had drawn water from the wells of this region for drinking and had also kneaded the dough. The Prophet of Allah (pbuh) ordained the people to throw away the water and feed the dough to the camels, and instructed the people to draw water from that well where the she-camel of Prophet Saleh (pbuh) used to come to drink water.

Apart from the Shab-e-Qadr, there are other nights too when the servants of Allah can seek the blessings and mercies of Allah. Hence, it is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "*There is a time in the night when Allah bestows on a Believer whatever goodness of the world and the Hereafter he seeks from Allah, and this happens every night.*"

HAJJ (PILGRIMAGE)

The real meaning of Hajj is to aspire to make a pilgrimage. During the Hajj people from every direction aspire to make a pilgrimage of Ka`ba. Therefore, it is called Hajj. Hajj is of fundamental importance in the Religion of Islam. The Holy Quran states:

وَلِلّٰهِ عَلٰى النَّاسِ حُجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ عَنِ الْغَلَبٰيْنِ ﴿٤٢﴾ (آل عمران: ٩٧)

"Pilgrimage thereto is a duty men owe to Allah - those who can afford the journey; but if any deny Faith, Allah stands not in need of any of His creatures." (3:97)

To go on Hajj indeed is to answer the call of Allah. On the call of Allah, it is the duty of his servant to come to His House. Therefore, one who is neglectful of this important duty is actually turning away from Allah. Man oppresses himself by turning away from Allah and it does not harm Allah in the least.

Allah has declared Ka`ba as the embodiment of goodness and blessings and the source of guidance for the entire world. This is the centre of pure monotheism. This House of Allah had been built by Hazrat Ibrahim (pbuh) and his son Hazrat Ismail (pbuh) on the instructions of Allah. Allah had himself suggested the place for its construction. By declaring this House to be His House, Allah has greatly increased its loftiness and importance, and has bestowed it a central position in the world.

Hazrat Ibrahim (pbuh) is that Prophet of Allah whom Allah has made the leader of the entire world. Allah had instructed Hazrat Ibrahim (pbuh) to make a general pronouncement of the Hajj amongst the people so that those

who submit themselves to the obedience of Allah could together relate to this centre, gather here once in a year for Hajj, circumambulate His House, worship their Allah, sacrifice the animals in the name of Allah, eat out of their sacrifice themselves and feed the poor and the needy. Ka`ba, on the one hand, is the real place of worship and the real mosque and all other mosques are its surrogates; on the other hand, in the basic objectives of the construction of this House, service and taking care of the weak, the poor and the needy is also included. In this manner, Ka`ba becomes the centre for the entire Religion of Islam. When man relates to it, it means that he has related himself to Islam. Man returns from Hajj as a messenger of pure monotheism, and the passion to propagate the message of monotheism to the entire world is developed in him.

Hajj, in one aspect, is the greatest act of worship. In love of Allah, man leaves behind his business, his relatives and friends and takes up a long arduous journey. Moreover, this journey is unlike any other journey. In this journey, his attention is always focused towards Allah and as he gets nearer and nearer to the House of Allah, his passion and love increases manifold, he feels ashamed of his sins and seeks forgiveness for his sins and assistance to perform good deeds in future. When he enters the region of Hejaz, the sense of the truth and grandeur of Islam greatly increases, the pages of Islamic history unfold before him, and such an impression of the love and grandeur of Allah and His Religion is engraved on his heart and mind that it does not get erased till his last breath.

All the rituals of Hajj help in engraving the impression of monotheism on man's heart and mind. The first act of Hajj is wearing the *Ihram*. *Ihram* is an ascetic attire of two pieces of cloth; one piece is used to cover the lower portion of the body and the other is used to cover the upper portion. The head is not covered. Whether rich or poor, head of the state or an ordinary citizen, everyone has to be in this attire thus bringing them all to one level ending all kinds of distinctions.

Soon after wearing the *Ihram*, the following words, which are known as *Labbaik*, are uttered:

لَبَّيْكَ, اللَّهُمَّ لَبَّيْكَ, لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ, إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.

*"Here we come, O Allah, here we come! Here we come.
No partner have You. Here we come! Praise indeed, and
blessings, are Yours – the Kingdom too! No partner have
you!"*

These words indicate that a slave is rushing towards his Master on His call uttering the words of *Labbaik* and praising his Master. He utters these words after every *Salat*, while climbing up and climbing down and every morning after awakening from sleep. After entering Makkah and reaching Ka'ba, he kisses the Black Stone and circumambulates the Ka'ba seven times. After the completion of the circumambulation, he performs two rak'ats of *Salat* at the Station of Abraham or any other place within the precincts of *Masjid-e-Haram*. Thereafter, he climbs the hill of Safa, which is nearby, and looks at the Ka'ba and utters *Allahu Akbar* (Allah is the Greatest) and *La ilaha illallah* (There is no god but Allah), and after sending *Durud* and *Salam* on the Prophet of Allah (pbuh), supplicates Allah for whatever he wants to beseech from him. Then he climbs down and walks fast towards the opposite hill of Marwa; this walking is called *Say'ee*. On reaching the top of this hill, he repeats the words of praise of Allah and uttering the *Durud* and supplicating Allah as he had done on the hill of Safa; he performs this rite seven times.

On the morning of 8 Zil Hijja, the pilgrims depart towards Mina, which is about three miles from Makkah. From there, they go out of the boundaries of *haram* and camp in the field of Arafat.¹ On the same evening, the entire gathering goes

¹ The gathering in Arafat reminds the presence of the people before Allah on the Day of Judgement. Describing the rituals of the Hajj, the Quran mentions: "Celebrate the praises of Allah during the Appointed Days. But if anyone hastens to leave in two days, there is no blame on him. And if anyone stays on,

to Muzdalifah and stays there. The pilgrims return back to Mina on 10th Zil Hijja. Then they proceed to *Jamrah Aqaba* (the stone pillar) and throw seven pebbles at it. Thereafter, they offer sacrifice at Mina and either shave their head or cut their hair, and after reaching Makkah, circumambulate the Ka`ba. Then they return to Mina and stay there for two or three days. During these days they throw seven pebbles each on the three stone pillars with *Takbeer*. On the third day of stay in Mina, they throw pebbles on each of the three stone pillars and return to Makkah and circumambulate the Ka`ba seven times; this is known as *Tawaf-e-Wida* (Farewell Circumambulation). The rituals of Hajj end with this circumambulation.

During the Hajj, the pilgrims sometimes listen to the sermons of the Imam, sometimes proceed from one place to another uttering loudly the *Labbaik*, and sometimes they combine the *Salats*. All these rites of the Hajj present a picture of martial life. For five to six days, the people have to stay in camps. Although Hajj is comprised of the particularities of all the acts of worship, it has a particular similarity with Jihad. Hence, in one of his sermons, Hazrat Umar said: "When you are free from Jihad, prepare your saddles for Hajj, because Hajj is also a Jihad." (Bukhari)

Every rite of the Hajj establishes the Unity of God and Allah's love in the heart of a Believer and bestows on him the passion of devotion and sacrifice. The Ka`ba reminds the Believer that he belongs to that Brotherhood for which Hazrat Abraham (pbuh) had beseeched Allah, and whose objective is to dedicate himself to Allah and His Religion. Kissing the Black Stone by placing the hand on it, on the one hand, is nothing but a symbol that man is renewing the treaty of servitude to Allah by placing his hand in the hand of Allah, and on the other hand it is, in fact, kissing of the threshold of Allah's shrine. The circumambulation of Ka`ba is the manifestation of the passion of devotion and sacrifice which is naturally found in every Believer's heart towards his beloved Master. Allah is so

there is no blame on him, if his aim is to do right. Then fear Allah, and know that you will surely be gathered unto him." (2:203)

exalted that none can circumambulate Him. Therefore, He has instructed us to circumambulate His House to fulfil this natural urge. Similarly, Allah is so Superior and Loftier that none can beseech Him by hugging Him. To quench this thirst, Allah has permitted us to hug the door of His House and supplicate Him. Hence, after circumambulation and *Salat* at the Station of Abraham, the pilgrims hug the *Multazim* and supplicate.

The running and walking between Safa and Marwa is the manifestation of the determination that we will be quite attentive and assiduous in the service of our Lord and strive hard to achieve His Good Pleasure. The way of Hazrat Abraham and Hazrat Ismael is our way. Throwing pebbles at the stone pillars is the remembrance of the army of Abraha, who had come to demolish Ka`ba during Hajj, and who were destroyed by Allah with the rain of pebbles and stones.¹

The sacrifice, in the Quranic parlance, is "the Great Sacrifice," which had been declared as a ransom for Hazrat Ismael. Sacrificing an animal in the Way of Allah is symbolically sacrificing ourselves in His Way. This is, in fact, a declaration that our lives are for Allah and that we are ready to sacrifice our lives and shed our blood whenever we are called to do so. Otherwise, just shedding the blood of animals has no purpose unless and until it is not backed by a great and pious passion. Hence, Allah says in the Holy Quran:

¹ This is the opinion of the eminent Quranic scholar, Allama Hamiduddin Farahi. However, majority of the Islamic and Quranic scholars are of the opinion that this ritual of throwing stones at the stone pillars is a symbolic re-enactment of the incident which took place between Hazrat Ibrahim (Abraham) and the Satan. Hazrat Ibrahim (pbuh) was commanded by Allah to sacrifice his only son Hazrat Ismail (pbuh). While proceeding to carry out this commandment, Satan tried to dissuade Hazrat Ibrahim from following Allah's commandment on three occasions, and on each occasion he threw pebbles at Satan on the instructions of Hazrat Gabriel in order to drive him away. Symbolically, the Muslims also throw stones at the stone pillars in order to show their disdain towards Satan and that they will obey the commandments of Allah in spite of the machinations of Satan and drive him away from them as Hazrat Ibrahim drew him away. [Translator]

لَكَ يَتَالَ اللَّهُ لِحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَتَالُ اللَّهُ التَّقْوَى مِنْكُمْ^٣ (أي: ٢٧)

"It is not their meat nor their blood that reaches Allah; it is your piety that reaches Him." (22:37)

Sacrificing animals is not obligatory only on those who perform Hajj. Rather, it is obligatory on every Muslim who can afford it. The Prophet of Allah (pbuh) used to sacrifice animals in Madinah every year on the eve of Eid al-Adha.

NATURE OF HAJI

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ فَقَالَ: يَأَيُّهَا النَّاسُ قَدْ فَرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوْا - (مسلم، نسائي)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) addressed us and said: "O people, Allah has obligated Hajj on you; hence perform the Hajj." [Muslim, Nasai]

Explanation: Hajj is one of the five fundamental pillars of Islam. Hajj is obligatory on those who can afford to perform it. As per the authentic narrations, Hajj was obligated in 9 AH. In 10 AH, the Prophet of Allah (pbuh) performed that Hajj along with the group of his Companions just three months before his demise, which is known as *Hijratul Wida'* (Farewell Pilgrimage). On the occasion of this Hajj, in Arafat, the following Verse of the Quran was revealed on the Prophet of Allah (pbuh):

الْيَوْمَ أَكُلُّ لَكُمْ دِينَكُمْ وَأَمْتُ عَلَيْكُمْ بِعَهْدِي وَرَضِيَتُ لَكُمْ
الاسلام دينكم (المادة: ٣)

"This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion." (5:3)

Hajj is the last and the concluding fundamental pillar of Islam. If a person is able to perform a Hajj with the religious fervour and devotion, it is as if he got the loftiest status of

felicity and obtains such a gift that he cannot imagine of any other greater gift than it in this world.

It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "O people, Allah has declared Hajj mandatory on you." Hazrat Aqra' bin Haabis stood up and said: "Every year, O Prophet of Allah?" He said: "If I were to say yes, it would have become mandatory every year, and if it were to become mandatory, you would not be able to perform it nor would be able to afford it. Hajj is mandatory once (in lifetime) and one who performs more, it is supererogatory." (Ahmed, Nasai, Darmi)

(۲) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ الْعَمَلٍ أَفْضَلُ؟ قَالَ: إِيمَانٌ بِاللَّهِ وَ رَسُولِهِ۔ قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ۔ قِيلَ: ثُمَّ مَاذَا؟ قَالَ حَجٌّ مَبْرُورٌ۔ (بخاری و مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah was asked: "Which deed is loftier?" He said: "Having faith in Allah and His Prophet." It was asked: "Then, which?" He said: "Jihad in the Cause of Allah." It was asked: "Then, which (deed is loftier)." He said: "Blessed Hajj (accepted into the Grace of Allah)." [Bukhari, Muslim]

Explanation: Every deed has its own particularity and loftiness. Hajj, in some aspects, is not only the greatest and comprehensive form of worship, but is the outcome of life's struggles and strivings. While performing Hajj, the servant of Allah presents himself before Him and shows his devotion at every step. There can be no other felicity greater than this for the servant of Allah.

(۳) وَ عَنْ أَبِي سَعِيدٍ نَبْرَدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّوَجَلَّ: إِنَّ عَبْدًا صَحَّخْتُ لَهُ جِسْمَهُ وَ وَسَعْتُ عَلَيْهِ فِي الْمَعْيَشَةِ تَمْضِيَ عَلَيْهِ خَمْسَةُ أَعْوَامٍ لَا يَفِدُ إِلَى الْمَحْرُومِ۔ (ابن حبان، بيهق)

(3) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "Mighty and Exalted Allah says: 'I

bestowed on My servant bodily health and abundant means of subsistence. (In spite of these gifts) five years have gone by and he has not come to Me. Hence, he is the deprived one." [Ibn Haban, Baihaqi]

(٤) وَ عَنْ أَبْنِ عُمَرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا يُؤْجِبُ الْحَجَّ؟ فَقَالَ: الْزَادُ وَالرَّاحِلَةُ۔ (ترمذی، ابن ماجہ)

(4) It is narrated by Hazrat Ibn Umar that a person came to the Messenger of Allah and said: "O Prophet of Allah, which thing mandates the Hajj?" He said: "Provisions and supplies (for the journey) and transportation." [Tirmizi, Ibn Maaja]

Explanation: That is, Hajj becomes obligatory on a person who has enough money to arrange for the subsistence of his family in his absence and bear expenditure of the journey. If such a person does not perform Hajj, he is a sinner.

(٥) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ عَرَفَةَ إِنَّ اللَّهَ يَنْزِلُ إِلَى سَمَاءِ الدُّنْيَا فَيَبَاهِي بِهِمُ الْمُلَكَّةَ فَيَقُولُنَّ أَنْظُرُوهُ إِلَى عِبَادِي أَتَوْنَى شَعْنَا غُبْرًا ضَاحِجَينَ مِنْ كُلِّ فَجَّ عَمِيقٍ أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُولُ الْمُلَكَّةُ يَا رَبِّ فُلَانٌ كَانَ يُرْهَقُ وَ فُلَانٌ وَ فُلَانَةً قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَدْ غَفَرْتُ لَهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ: فَمَا مِنْ يَوْمٍ أَكْثَرُ عَتَيْنَا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ۔ (شرح السنہ)

(5) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "On the Day of Arafah, Allah comes down towards the heaven of the world and expresses His pride (on the Hajis) amongst the Angels and says: 'Look at My servants who have come to me from all directions shouting with dishevelled hair, and covered with dirt. I make you witness that I have forgiven them.' The Angels will say: 'O Lord, there is such and such person who is said to be a sinner, and there is such and such person and such and such woman (who are also sinners).' The Mighty and Exalted Allah says: 'I have forgiven them too.' The Prophet of

Allah (pbuh) said: "On no other day people get liberated from the Fire than on the Day of Arafah." [Sharah al-Sunnah]

Explanation: Allah bestows His Mercy on the people of the world particularly on the Day of Arafah. The Day of Arafah falls on the 9th day of Zil Hijja, when all the Hajis gather in the field of Arafat. A person's presence in this gathering is so effective that it can remove the darkest spots of his heart. It is another thing that a person fails to take advantage of these precious moments and after returning from Hajj gets involved in bad deeds and lead a sinful life which he had been able to get rid off because of the blessings of the Hajj.

(٦) وَعَنْ أَبِي أُمَّامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَمْ تَحِسْنْهُ حَاجَةً ظَاهِرَةً، أَوْ مَرَضًّا أَوْ سُلْطَانًّا جَائِرًّا وَلَمْ يَحْجُّ فَلَيَمُتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا۔ (بِهَقِي)

(6) *It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "A person who is not impeded by any exigency, or by any disease, or by an oppressive ruler, and then he did not perform Hajj, he has the choice to die either a Jew or a Christian." [Baihaqi]*

Explanation: To ignore to perform Hajj even after having the capability to do so is the clear sign that the person's attention is not focused at Allah, but is focused towards some other direction, and that he does not have the attachment to monotheism and the Centre of Monotheism. Therefore, Allah also does not care for such an ungrateful person and he can die in whichever state he wants to die. It is also stated in the Holy Quran:

وَلَا يَعْلَمُ النَّاسُ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فِيَّ اللَّهُ ۚ "Pilgrimage thereto is a duty men owe to Allah – those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures." (3:97)

The Christians and the Jews do not perform Hajj. Hence, those Muslims who do not perform Hajj have been regarded as Christians and Jews. Carelessness to perform Hajj

is the attitude of unbelief. Therefore, Hazrat Umar used to say: "I like to institute Jiziya on those Muslims who do not perform Hajj in spite of having means to perform it."

(7) وَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: الْحَاجُ وَالْعَمَارُ وَفُدُّ اللَّهِ إِنْ دَعْوَةُ أَجَابُهُمْ وَإِنْ اسْتَغْفِرُوهُ غَفَرَ لَهُمْ - (ابن ماجه)

(7) It is narrated by Hazrat Abu Hurairah that the Messenger of Allah said: "The performers of Hajj and Umrah are the delegates of Allah (who are visiting Allah's Place of Audience). If they supplicate, He will accept their supplications and if they seek His forgiveness, He will forgive them." [Ibn Maaja]

Explanation: This Saying throws light on the nature of Hajj and Umrah. Actually, Hajj and Umrah are the attendance of the servant in Allah's Audience. Hence, it is beyond the Mercy of Allah to reject the supplications of those who have arrived in His Audience with pious desires and hopes. Therefore, Allah will certainly accept their supplications and if they seek His forgiveness, He will forgive them. Umrah is also an act of worship like Hajj which is performed with the visit to Ka'ba. Umrah can be performed at any time of the year, while Hajj is performed on specified time and date. Umrah is performed individually and the Hajj collectively. In Umrah, a few of the rites of Hajj are performed. While Hajj is mandatory on those who can afford it, Umrah has not been mandated. The Prophet of Allah (pbuh) said: "Three persons are the delegates of Allah: One who takes part in Jihad; performer of Hajj; and the performer of Umrah." (Nasai, Baihaqi)

RITUALS OF HAJJ

(1) وَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَالسَّعْيُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ تَعَالَى - (ابو داؤد، ترمذى)

(1) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "Circumambulation of Ka'ba, striving between Safa and Marwah, throwing stones at Jamarat (stone pillars) are to establish the remembrance of Almighty Allah." [Abu Dawood, Tirmizi]

Explanation: It means that circumambulation, striving, throwing stones and other rituals of Hajj are not the objective in themselves; rather they are the sources to achieve a greater objective. That objective is establishment of the remembrance of Allah, pronouncement of monotheism and the greatness of Allah. It is similar to the statement of the Quran regarding the ritual of sacrifice: "*It is not their meat, nor their blood that reaches Allah; it is your piety that reaches Him.*" (22:37) Therefore, we should always keep in view the real objective while performing each and every good deed.

(2) وَ عَنْ عَمْرِو بْنِ الْأَخْوَصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي حِجَّةِ الْوَدَاعِ: أَئِ يَوْمٌ هَذَا؟ قَالُوا: يَوْمُ الْحِجَّ الْأَكْبَرِ۔ قَالَ: فَإِنَّ دِمَائِكُمْ وَ أَمْوَالِكُمْ وَ أَغْرِاضَكُمْ يَنْكُمْ حَزَامٌ كَحْرَمَةٍ يَؤْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا لَا يَجْنِي جَانِ إِلَّا عَلَى نَفْسِهِ أَلَا لَا يَجْنِي جَانِ عَلَى وَلَدِهِ وَلَا مَوْلُودًا عَلَى وَالَّدِيهِ أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ أَيْسَ أَنْ يُغَبَّدَ فِي بَلَدِكُمْ هَذَا أَبَدًا وَ لِكِنْ سَتَكُونُ لَهُ طَاعَةً فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسَيَرْضِي بِهِ۔
(ابن ماجه، ترمذی)

(2) It is narrated by Hazrat 'Amr bin al-Ahwas: I heard the Prophet of Allah (pbuh) saying in the Hijjatul Wida' (Farewell Hajj): "What is this day?" People said: "This is the day of great Hajj." He said: "Your blood, your wealth and property, your honour are forbidden amongst you as they are forbidden on this day and in this city. Beware! If an oppressor oppresses, he oppresses himself. Beware! No father oppresses his offspring nor does the son oppress his father. Beware! Satan has lost all hope for ever that he would be worshipped in this city; however, you will obey him in your deeds which you consider trivial and he will be contented with it." [Ibn Maaja, Tirmizi]

Explanation: On the occasion of his Farewell Hajj, the Prophet of Allah (pbuh) taking leave of the people, delivered his historical and important sermon. He said in this sermon that as you are considerate with regard to the life, wealth, property and honour of the people in the City of Makkah and do not cause any harm to them, similarly it is mandatory on you to respect them amongst you and not cause any harm to them. This day and this place has been made sacred so that you can become pious, truthful and obedient servants of Allah and give due recognition to the rights of others and create such a collective system in which there should not be any fear of loss or harm to anyone; rather, in which everyone's rights are respected and safeguarded. He said, anyone who oppresses others actually destroys his own life after death whether he realises it or not.

He also said that Satan has lost all hope. That is, there will not be any occasion for idol worship, polytheism and unbelief in the City of Makkah. However, it might happen that you might consider many wrongdoings as trivial and thus do not try to avoid them; this would be a cause for contentment to Satan. It is understood from this Saying that it is not correct to consider any wrongdoing as insignificant. In one of his Sayings reported by Hazrat Ayesha, the Prophet of Allah (pbuh) said: "*O Ayesha! Safeguard yourself from wrongdoings which are considered trivial, because there is someone (an angel) from Allah who pursues them.*" (Ibn Maaja, Darmi, Baihaqi)

Hazrat Anas says: "*You do such deeds which in your eyes are tinier than the hair, while in the era of the Prophet of Allah (pbuh) we considered them mortal sins, i.e. destructive.*"

(٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَرَادَ الْحَجَّ
 (ابو داؤد، دارمي) فَلْيُعِجلْ -

(3) *It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Any person who makes an intention to perform Hajj should expedite." [Abu Dawood, Darmi]*

Explanation: One should not procrastinate in performing good deeds. No one knows when his life will end. Even if alive, circumstances and situations may change and these might not permit him to perform Hajj.

(٤) وَ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَبَّيْكَ، لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ، لَا يَزِنْدُ عَلَى هُوَلَائِ الْكَلِمَاتِ۔ (بخارى و مسلم)

(4) Hazrat Ibn Umar says: I have heard the Prophet of Allah (pbuh) uttering the Talbiah when his hair were set on his head. He was saying: "Here we come, O Allah, here we come! Here we come. No partner have You. Here we come! Praise indeed, and blessings, are Yours – the Kingdom too! No partner have you!" He did not add any more to these words." [Bukhari, Muslim]

Explanation: The Prophet of Allah (pbuh) was uttering the *Talbiah* and his hair were all set on his head as they are set after taking a bath; they were not dishevelled. Allah had given the call to His servants through Hazrat Ibrahim to present themselves in His presence;¹ the words of *Talbiah* are the answer to this invitation. In answer to this invitation, the servant proceeds saying, O Lord, I present myself before You, and I will present myself wherever you call me to be present.

(٥) وَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ يَوْمٍ أَكْثَرُ مِنْ أَنْ يَعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمٍ عَرْفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ: مَا أَرَادُ هُوَلَاءِ۔ (مسلم)

(5) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "There is no other day than the Day of Arafah when Allah liberates His servants in large numbers from the Fire. (On that day) He gets closer (to them) and priding over them He says to the Angels: "What do these people want?" [Muslim]

¹ Refer the Quran, 22:27.

Explanation: When the people gather in large numbers in the field of Arafat on the 9th Zil Hijja on the call of their Lord and express their powerlessness and incapacities and seek His mercies and forgiveness, Allah's Mercy will be very close to them. It is very difficult to encompass all the blessings and particularities of this gathering. Many of them are bestowed with the blessings of this sacred gathering and become eligible for Allah's forgiveness. There are many others whose lives get covered with the hue of pure monotheism. Allah will pass judgement for their liberation from the Fire of the Hell, as he would do on the Day of Judgement. There is no doubt that this gathering has a close relationship with the Hereafter and presents a picture of gathering on the Day of Judgement.

Allah loves this gathering which presents the picture of the servants of Allah reverting back to Him and presenting themselves in His exalted Court. Allah expresses His liking amongst the Angels by saying: "*What do these people want?*" They have gathered here in obedience to my command and to seek My Mercy and Forgiveness.

(٦) وَعَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَ إِلَّا بِخَيْرٍ. (ترمذى، نسائى)

(6) *It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Circumambulation of Ka'ba is similar to the Salat, the only difference being that you can talk during circumambulation. Hence, if anyone talks in it, he should not talk except about good things." [Tirmizi, Nasai]*

Explanation: With regards to its spirituality and objective, circumambulation is similar to the *Salat* except that in circumambulation you are permitted to talk while it is not permitted in the *Salat*. The *Salat* is nothing but expression of a servant's devotion and love for his Lord and circumambulation is also a manifestation of such devotion and love towards Allah. Circumambulation is for the remembrance of Allah. Since during circumambulation the servant of Allah

expresses his devotion and love to his Lord, he should desist from talking about useless things. Hazrat Ibn Umar says: "Talk very less during circumambulation, because you are in Salat while circumambulating." [Nasai]

HAJJ AND UMRAH

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: جِهَادُ الصَّفَرِ وَالْكَبِيرِ وَالضَّعِيفِ وَالْمُرْأَةِ الْحَجُّ وَالْعُمْرَةُ۔
(نسائی)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "For the children, the aged, the weak and the women, Hajj and Umrah are Jihad." [Nasai]

Explanation: It means that those who cannot participate in Jihad due to some disability, they can obtain the reward of Jihad by performing Hajj and Umrah. It is not beyond the Mercy of Allah that such people will be able to achieve the loftiness and piety of soul which one obtains in Jihad by sincerely performing Hajj and Umrah. Hajj and Umrah are, because of some particularities, precursors of Jihad. Hence, if a person was not able to participate in Jihad because of some debility, he will get the reward of Jihad by performing Hajj and Umrah. This is similar to the assured reward of that person who had come out of his house to participate in Jihad, but had died before actively taking part in the war.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ خَرَجَ حَاجًا أَوْ مُعْتَمِرًا أَوْ غَازِيًّا ثُمَّ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ الْفَارِسِ وَالْحَاجِ وَالْمُعْتَمِرِ۔
(بیہقی فی شعب الایمان)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who sets out for Hajj or Umrah or Jihad and dies on the road, Allah will write down for him the reward of Jihad, Hajj and Umrah." [Baihaqi]

Explanation: When a person sets out in the Path of Allah with sincerity but dies before performing the deed for which he had come out of his house, he will be awarded the reward of that deed because of his sincerity. Allah looks at the intentions of the people. The drop of blood of the sacrifice gets accepted with Allah before it drops to the ground. (Tirmizi) It is also stated in the Holy Quran:

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكَهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا أَرْحَمًا ﷺ (النَّاسَ: ١٠٠)

"He who forsakes His home in the cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah; and Allah is Oft-forgiving, Most Merciful." (4:100)

(٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَابِعُوا بَيْنَ الْحَجَّ
وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الدُّنُوبَ كَمَا يَنْفِي الْكِتْرُ حُبْثَ الْحَدِيدِ.
(نساني)

(3) *It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Perform Hajj and Umrah in succession, because they destroy the sins as the furnace destroys the dross of iron." [Nasai]*

Explanation: That is, as the heat of the furnace removes the colour and dross of the iron, similarly Hajj and Umrah obliterate man's sins and remove the effects of the sins from man's heart and mind, and establish his relationship with Allah who is the source of piety and good deeds. It is also understood from this Saying that the effects of sins on man's heart and mind act as rust and impure matter on man's soul; without its removal there cannot be any improvement in man's personality and life.

(٤) وَ عَنْ عَمْرُو بْنِ الْعَاصِ قَالَ: لَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ فَقُلْتُ: أَبْسُطْ يَمِينَكَ فَلَا بَايْغُكَ فَبَسَطَ يَمِينَهُ فَقَبَضَتُ يَدِي، فَقَالَ: مَالِكٌ يَا عَمْرُو؟ قُلْتُ: أَرَدْتُ أَنْ أَشْرِطَ، قَالَ: تَشْرِطُ مَاذَا؟ قُلْتُ: أَنْ يُغْفَرَ لِي، قَالَ: أَمَا عَلِمْتَ يَا عَمْرُو أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَ أَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَ أَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ۔
(مسلم)

(4) Hazrat 'Amr bin al-'Aas says: "When Allah bestowed on my heart the thought of accepting Islam, I went to the Prophet of Allah (pbuh) and said: "Extend your hand so that I can make the pledge of allegiance." Hence, he extended his hand. But I pulled back my hand. He said: "What happened to you, O 'Amr?" I said: "I want to make a stipulation." He said: "What stipulation you want to make?" I said: "My sins be forgiven." He said: "O 'Amr, don't you know that Islam destroys all previous sins, and migration too demolishes the sins, and Hajj too destroys the sins." [Muslim]

Explanation: Hazrat 'Amr bin al-'Aas came to the Prophet of Allah and said that he wanted to accept Islam and make the pledge of allegiance. But he made it conditional that his previous sins be forgiven. The Prophet of Allah (pbuh) said that when a person sincerely accepts Islam after giving up unbelief and polytheism all his previous sins are wiped out and he comes out of the darkness towards light. He gets a fresh lease of new and pious life and all the filth created by unbelief and polytheism gets washed out. This fact has also been mentioned in the Holy Quran: قُلْ لِلّٰٰذِينَ كَفَرُوا إِنْ يَتَّهِمُوا بِيُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ "Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them." (8:38)

This Saying tells us that the effect of obliteration of sins found in acceptance of Islam is also found in migration and Hajj. Migration and Hajj, in one aspect, have the particularity of renewal of Faith and hence they should also

contain the particularity of Islam in them. Man can migrate only when he has given preference to Islam and his Faith over his family, wealth, etc. Similarly, setting out to perform Hajj leaving behind his relatives, friends and business is the sure sign that man has given preference to Allah's command over his own desires. Hence, if there had been some defect or weakness in man's Faith, migration and Hajj act as a revival of Faith. This is as if the servant is pledging his allegiance to his Lord and showing the determination to adopt that way of life which Allah has chosen for him. If he had committed any sins previously, now he has reverted back to Allah. Man cannot cultivate in him the sincerity of purpose and action without reverting back to Allah. Therefore, his reversion is enough for the forgiveness of his sins. It is said: "*A repenter of sins is like the one who has not sinned at all.*"

Nothing has been mentioned in this Saying about the migration and Hajj performed for ostentation or to gain any material benefits.

(5) وَ عَنْ عَبْدِ اللَّهِ بْنِ جَرَادٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حُجُّوا فَإِنَّ
الْحَجَّ يَغْسِلُ الذُّنُوبَ كَمَا يَغْسِلُ الْمَاءُ الدَّرَنَ۔ (طبراني في الاوسط)

(5) . It is narrated by Hazrat Abdullah bin Jaraad that the Prophet of Allah (pbuh) said: "Perform Hajj, because the Hajj washes out the sins as the water washes out the filth." [Tabarani fil Awsat]

Explanation: This particularity has also been mentioned in another Saying with regard to the *Salat*, and the *Salat* has been compared with bathing.

(6) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَتَى هَذَا الْبَيْتَ
فَلَمْ يَزْفُتْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ۔ (مسلم)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who came to this House (the Ka'ba) and neither behaved in an obscene manner nor acted

sinfully and immorally returned as his mother had given birth to him.” [Muslim]

Explanation: That is, he returns home cleaned from all sins. The things which have been asked to be avoided in this Saying have also been mentioned in the Quran:

أَكْثَرُ أَشْهُرٍ مَعْلُومٌ: فَمِنْ فَرَضَ
الْحِجَّةَ فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحِجَّةِ
“فِيهِنَّ الْحِجَّةُ فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحِجَّةِ”
For Hajj are the months well-known. If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj.” (2:197)

Even though every good deed has the particularity because of which man's sins are forgiven and their effects get obliterated, his character and conduct get corrected, and he achieves the purity of the soul, but this particularity is specially found in Hajj. Hajj is a great act of worship. If it is performed with all its etiquette, it is enough to change man's life and mould it in the mould of piety and God-fearing.

(7) وَ عَنْ أَيِّ هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: الْعُمْرَةُ إِلَى الْعُمْرَةِ
كَفَارَةً لِمَا بَيْنَهُمَا وَالْحَجُّ الْمُبَرُّورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ .

(بخاري و مسلم)

(7) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: “One Umrah till the other Umrah is the atonement for (the sins committed) in between, and the reward for the Blessed Hajj (Hajj-e-Mabroor) is nothing but the Paradise.” [Bukhari, Muslim]*

Explanation: Blessed Hajj means that Hajj which has been performed with sincerity and with all its norms. In this Saying too the same fact has been mentioned again which has been described in the previous Saying. Umrah becomes an atonement for previous sins. It cleans the evil effects of sins from human soul and bestows purity on man. Umrah not only adds to the splendour and elegance of the House of Allah, but it is connected with the habitation and elegance of hearts too. Hajj is such a great act of worship and manifestation of man's

morality and Faith that its performer becomes eligible for Paradise provided that after Hajj he does not adopt any such attitude which is against the worship of Allah.

NATURAL COMMANDS OF HAJJ

(١) عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: حَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجًا فَكَانَ النَّاسُ يَأْتُونَهُ فَمِنْ قَائِلٍ يَا رَسُولَ اللَّهِ! سَعَيْتُ قَبْلَ أَنْ أَطْوَفَ وَأَخْرَجَ شَيْئًا أَوْ قَدَّمْتُ شَيْئًا فَكَانَ يَقُولُ: لَا حَرجَ إِلَّا رَجُلٌ اقْتَرَضَ عِرْضَ رَجُلٍ مُسْلِمٍ وَ هُوَ ظَالِمٌ فَذَلِكَ الَّذِي حَرجَ وَ هَلَكَ۔ (ابو داؤد)

(1) Hazrat Usama bin Shareek has narrated: "I went for Hajj along with the Prophet of Allah (pbuh). People used to come to him (and ask about the rites of the Hajj). Someone said: "O Prophet of Allah, I have performed "Say'ee" (between Safa and Marwah) before circumambulation, or I have delayed something (which had to be done earlier), or I have preceded something (which had to be done later). He replied (to every person): "There is no objection, except for the man who violates the honour of another Muslim unjustly; such is the person who gets anguished and ruined." [Abu Dawood]

Explanation: It means that while performing Hajj, if performance of certain rite was delayed or preceded, it will not harm man's Faith or cause irreparable loss or damage. The actual loss or damage occurs when man loses his character which is the real asset of a Believer. There is no harm done if there is precedence or delay in the performance of the rites of the Hajj; the real harm occurs when man forgets his religious character and ethics. Particularly it is more harmful and ruinous when a person oppresses and violates the honour of another Muslim during Hajj.

(٢) وَ عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٍ كَبِيرًّا لَا يَسْتَطِعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّفَنَ قَالَ حَجُّ عَنْ أَبِيهِكَ وَاعْتَمِرْ . (ترمذی، ابو داؤد، نسائی)

(2) It is narrated by Hazrat Abu Razeen Aqeeli that he came to the Messenger of Allah (pbuh) and said: "O Prophet of Allah, my father is very old. He does not have the strength to perform either Hajj or Umrah or travel." He said: "Perform Hajj and Umrah on behalf of your father." [Tirmizi, Abu Dawood, Nasai]

(٣) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحْجُّ مَاشِيَةً فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ لَا يَصْنَعُ بِشَقَاءِ أُخْتِكَ شَيْئًا فَتَحْجُّ رَاكِبَةً وَ لِتُكَفِّرْ يَمِينَهَا . (ابو داؤد)

(3) It is narrated by Hazrat Ibn Abbas that a person came to the Messenger of Allah (pbuh) and said: "O Prophet of Allah, my sister has made a vow that she would perform the Hajj on foot." The Messenger of Allah (pbuh) said: "Allah is not in need of your sister's sufferings (or He is not going to reward her for her sufferings). Let her perform the Hajj on a mount and pay the penance for her vow." [Abu Dawood]

Explanation: That is, Allah does not need to put anyone to unnecessary trouble and sufferings. The basis for reward is sincere intention and obedience and not that trouble and sufferings which are unnecessary and which someone has obligated on himself without any necessity.

(٤) وَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يُهَادِي بَيْنَ إِبْنَيْهِ فَسَأَلَ عَنْهُ فَقَالُوا نَذَرَ أَنْ يَمْثُلَهُ فَقَالَ: إِنَّ اللَّهَ لَغَنِيُّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ وَأَمْرَهُ أَنْ يَرْكَبَ . (ابو داؤد)

(4) It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) saw a person walking between his two sons (on their support). He asked about him and the people said that he

has made a vow that he would walk. He said: "Indeed Allah is not in need of his sufferings." He ordered him to mount. [Abu Dawood]

Explanation: In this Saying too the same thing has been mentioned which has been mentioned in the previous Saying. Taking unnecessary trouble and suffering torture is not religiosity. The real religiosity is God-fearing and unostentatious obedience and worship of Allah; Allah demands this from His servants and He does not demand that one should put himself to unnecessary trouble and hardship in order to please Him.

(5) وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ
خُفَّيْنِ وَمَنْ لَمْ يَجِدْ إِزارًا فَلْيَلْبَسْ سَرَّاوِيلَ۔
(مسلم)

(5) *It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "One who does not have the slippers, let him wear the shoes and one who does not have a wrapper, let him wear the trousers." [Muslim]*

Explanation: It is mandatory for the Hajis not to wear shoes and trousers during the Hajj, and wear only wrappers and slippers. If someone does not have the slippers and the wrapper, he can use the shoes and the trousers. Islam gives due consideration to the constraints of its followers. If someone uses the shoes, he should cut off its upper portion so that his back of the feet remains exposed.

SUPPLICATION

Supplication is the call of a servant to his Master and making a petition to Allah. A Believer does not call anyone except Allah. He always remembers Allah and his tongue is reserved for the praise of Allah and for declaration of Allah's Greatness and Eminence; in this action the entire universe joins him. A Believer beseeches only Allah; he calls Him for the fulfilment of all his needs; presents all his complaints to Him; seeks guidance from Him alone; and believes Him to be his only Protector and Helper. This is his Faith and Religion. The Religion which he follows is the Religion of the entire Universe. Hence, the Holy Quran avers:

سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ① (الْمُدَى: ١)

"Whatever is in the heavens and on earth declare the Praises and Glory of Allah; for He is the Exalted in Might, the Wise." (57:1)

In another place, the Holy Quran declares:

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ (الرَّمَضَانُ: ٢٩)

"Of Him seeks (its need) every creature in the heavens and on earth." (55:29)

A Believer has been ordained to call only Allah and connect all his hopes to Him alone.¹ Supplicating Allah is part of Allah's worship. When the servant presents before his Lord his needs and calls on him in a state of helplessness, he actually acknowledges the Greatness and Exaltedness of Allah and his own servitude and vulnerability. Citing his own frail and weak position, he beseeches his Lord's mercies. This show of servitude and humility in itself is an act of worship or rather

¹ See the Quran, 7:55, 32:16.

the spirit of worship.¹ Therefore, the Prophet of Allah (pbuh) has regarded supplication as the essence of worship, and the Quran regards calling on others than Allah a polytheistic act and misguidance. In many of the Quranic Verses, supplication has been regarded as an act of worship. For example:

وَأَقِيمُواْ وَجُوهُكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ﴿الْعَرَاف١٢٩﴾

"Set your whole selves (to Him) at every time and place of Salat, and call upon Him, making your religion sincere as in His sight." (7:29)

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ﴿الْمُؤْمِن٢٥﴾

"He is the Living (One); there is no god but He. Call upon Him, making religion pure for Him (only)." (40:65)

وَأَنَّ الْمَسْجِدَاتِ اللَّهُوَ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الْبَيْت١٨﴾

"And the places of worship are for Allah (alone); so invoke not anyone along with Allah." (72:18)

To divert his complete attention with devotion towards his Lord is the greatest gift for man. Supplication includes beseeching, praising, love, repentance, focusing attention towards Allah, etc. which are the real assets of the Believers. The Holy Quran declares:

أَدْعُوكُمْ تَضَرَّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُ الْمُعْتَدِلِينَ ۝ وَلَا تُغْسِلُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوكُمْ خُوفًا وَلَعْنًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿الْعَرَاف٥٦،٥٥﴾

¹ Hence, Imam Ibn Taymiah writes: "The word servitude means perfect humility and perfect love." (*Risalatul 'Ubudiyat*, p. 28) Ibn Qayyim writes: "Servitude has two principles: Extreme love, with extreme humility and subjugation. If you love someone and you do not have with him a submissive relationship, you are not his worshipper. Similarly, if there is subjugation without love, you cannot be his worshipper unless you do not become a submissive lover."

"Call on your Lord with humility and in private; for Allah loves not those who trespass beyond bounds. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): For the Mercy of Allah is (always) near to those who do good." (7:55-56)

This particularity has been described in another place in the following manner:

إِنَّهُمْ كَانُوا يُسْرِيْعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَا رَغْبًا وَرَهْبًا، وَكَانُوا لَنَا
لُّخِيْعِينَ ﴿٩٠﴾ (الأنبياء: ٩٠)

"Indeed, they (the Prophets) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before us." (21:90)

In yet another place, it is stated:

تَسْجَافُ جُنُوْبُهُمْ عَنِ الْهَضَاجِيْعِ يَدْعُونَ رَبَّهُمْ حَوْفًا وَطَبْعًا وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾ (السجدة: ١٦)

"Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope. And they spend (in charity) out of the sustenance which We have bestowed on them." (32:16)

There is a deep relationship of supplication with our life. The person who wants to strengthen the system of life according to Allah's guidance is always in need of Allah's assistance and aid, without which he cannot take even one step on the path of Truth, nor can he confront the evil forces which are always ready to exert their force in order to divert him from the Truth.

The most valuable asset and strength of a Believer is that passion of servitude and obedience with which he stands firm on the path of Truth and courageously confronts the evil

powers. On the one hand, he always tries to fulfil the demands of servitude not crossing the limits prescribed by Allah and keeps away from all wrongdoings and disobedience of Allah; on the other hand, he tries to keep himself tied to Allah's Mercy and Forgiveness and seek his help to fulfil all his needs. Whether he is alone or in a gathering, in the mosque or in market, on a journey or at home, sick or healthy, in every state he continues with this attitude. He always seeks the assistance of Allah and thinks supplication to Allah as the greatest gift of Allah.

The passion of servitude is a natural passion found in man. It is this passion of servitude that makes our feelings and desires meaningful; makes them unique and well balanced, and bestows uniformity in the fickleness of different perceptions and emotions. We can understand the real meaning of passion of servitude and its demands from the teachings of Allah's Prophets. Consciousness of servitude is that asset through which one gets contentment of heart and mind; this is the path that takes man to his Lord. The passion of servitude is actually the result of loftiest desires. This is a desire of such an Entity which is not only the source of all mercies but also is our objective. Humility and submission is the spirit of discernment of Allah and achievement of His closeness. Allah says in the Holy Quran:

وَاسْجُدْ وَاقْرِبْ ﴿٩٦﴾ (اطن: ١٩)

"And bow down in adoration, and bring thyself the closer (to Allah)!" (96:19)

Submission, humility and prostration alone can get us the proximity of such a Great, Exalted and Beloved Entity. Paying attention to Allah with love and fear is the objective of our inner life. The manifestation of love, fear, subjugation and humility is particularly found in supplications. The life of the Prophet of Allah (pbuh) was the life of submission and humility. He was stationed on the loftiest status of servitude. This can be gauged particularly from the supplications that he had made to Allah on different occasions. It is understood

from his supplications that how strongly he had bonded his soul with his Lord and how the sense of Greatness and Exaltedness of Allah always overwhelmed him, and how strongly he believed about the fragility of the entire universe and Omnipotence of Allah and in His universal mercy and Divinity. No doubt the supplications of the Prophet of Allah (pbuh) are the masterpiece of knowledge and discernment, and proof of his acquaintance of Allah and his deep relationship with Him.

IMPORTANCE OF SUPPLICATION

(1) عَنْ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْدُّعَاءُ هُوَ
الْعِبَادَةُ ثُمَّ قَرَا: وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ طَإِنَّ الَّذِينَ
يُسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَذْلُلُونَ جَهَنَّمَ دَاهِرِينَ -

(ابو داؤد، ترمذى، ابن ماجه، احمد، نسائى)

(1) It is narrated by Hazrat Noman bin Basheer that the Prophet of Allah (pbuh) said: "Supplication is worship." Then he recited (the Verse of the Quran): "And your Lord says: 'Call on Me; I will answer your (prayer): But those who are too arrogant to serve Me will surely find themselves in Hell-in humiliation!'"¹ [Abu Dawood, Tirmizi, Ibn Maaja, Ahmed, Nasai]

Explanation: In the Verse quoted in this Saying, supplication has been regarded as an act of worship. Beseeching Allah is the requirement of servitude. Desisting from supplicating Allah means that man has become arrogant and is not willing to acknowledge his servitude to his Lord. When a servant presents his needs before his Creator and Master and supplicates Him, he actually acknowledges that his Lord is Omnipotent and Exalted in Might, and also acknowledges his own servitude and humility. Manifestation of this servitude in itself is an act of worship. His reward for this act is assured

¹ The Quran, 40:60.

whether he gets his need fulfilled or not for which he had supplicated Allah.

(٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ: الْدُّعَاءُ مُحْكَمٌ الْعِبَادَةُ۔
(ترمذی)

(2) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Supplication is the essence of worship." [Tirmizi]

Explanation: Worship means nothing but the servant bowing and submitting before the Greatness and Superiority of Allah and acknowledging before Him his humility and servitude. In supplication, while on the one hand, the servant manifests his humility, poverty and servitude, and on the other hand acknowledges the superiority and omnipotence of Allah. Therefore, supplication is the essence of worship. Reward for this is never refused for man in any circumstance.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: لَيْسَ شَيْئًا أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ۔
(ترمذی، ابن ماجہ)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Nothing is more valuable and nobler in the sight of Allah than supplication." [Tirmizi, Ibn Maaja]

Explanation: That is, supplication is not an ordinary thing. Supplication takes man closer to Allah and strengthens his relationship with Him, and nothing can be more precious than the thing which takes man closer to Allah.

(٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ لَمْ يَسْأَلْ اللَّهَ يَغْضِبُ عَلَيْهِ۔
(ترمذی)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah gets infuriated on the person who does not beseech Him." [Tirmizi]

Explanation: That is, as Allah likes that person who extensively beseeches Him and presents his needs before Him,

similarly Allah does not like that person who does not supplicate Him and petition Him. This arrogance does not suit the servant of Allah nor does Allah like it.

(5) وَعَنْ أَبْنَىٰ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فُتَحَ لَهُ مِنْكُمْ بَابٌ الدُّعَاءِ فُتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئَلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ۔
[ترمذى]

(5) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "The door of mercy gets opened for the one for whom the door of supplication has been opened. Among the things sought from Allah, He loves seeking well-being from Him the most." [Tirmizi]

Explanation: It is understood from this Saying that one who is bestowed with the attribute of supplication can garner all the good things. The doors of success and prosperity can be got opened through supplication. Through supplication man becomes eligible for the Mercies of Allah. Supplication, in reality, is another name for man's emotions and spiritual longing. When man achieves this longing, the doors of Allah's mercies cannot remain shut.

Seeking well-being is the best of supplications. It includes well-being of the world, the Hereafter, internal and external well-being and peace. The person, who sought well-being from Allah, has sought the greatest gift. By seeking well-being, man has acknowledged the fact that without the protection and mercy of Allah, he cannot have peace and tranquillity. It is Allah alone who rescues him from dangers and difficulties and guides him on to the right path. These kinds of supplications manifest the helplessness and servitude of man before Allah and, therefore, they are dearer to Allah.

(6) وَعَنْ أَبْنَىٰ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّ اللَّهَ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ اِنْتِظَارُ الْفَرْجِ۔
[ترمذى]

(6) It is narrated by Hazrat Ibn Mas'ud that the Prophet of Allah (pbuh) said: "Seek from Allah His grace and favour, because Allah loves to be asked. The best worship is waiting for comfort and solace." [Tirmizi]

Explanation: Allah's mercy is bestowed on those who beseech Allah. The person who does not supplicate is hated by Allah. Hoping and waiting for the mercy of Allah that one day Allah will remove all his difficulties and troubles and bestow on him a life of comfort is a loftier act of worship, because during this period man is always remembering Allah with humility and submissiveness and is hopeful of His Mercy.

(7) وَ عَنْ عُبَيْدَةَ بْنِ الصَّابِرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا أَتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِيمَانٍ أَوْ قَطْيَعَةٍ رَحْمًا. (ترمذى)

(7) It is narrated by Hazrat 'Ubada bin Samit that the Prophet of Allah (pbuh) said: "Any Muslim on the earth who supplicates Almighty Allah, Allah will give him either the thing that he has sought for, or turn away from him any bad thing (affliction/calamity) provided that he does not supplicate for a sin or for severance of bonds of kinship." [Tirmizi]

Explanation: That is, man's supplication never gets wasted. Either he is given the thing that he has sought for, or he gets protection from any future affliction and calamity, provided he has not supplicated to commit a sin or for severance of the bonds of kinship.

(8) وَ عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَخِينَ مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَهُ إِلَيْهِ أَنْ يَرْدَهُ مَا صَرَفَ رَأْ. (ابو داؤد، ترمذى)

(8) It is narrated by Hazrat Salman that the Prophet of Allah (pbuh) said: "Indeed your Lord is very graceful and magnanimous. When His servant rises his hands (and

supplicates Him), He feels embarrassed to turn him back empty handed.” [Abu Dawood, Tirmizi]

Explanation: That is, Almighty Allah does not allow the supplication of His servant to go waste. Allah is very magnanimous and He does not turn back the supplicants empty handed. It is stated in the Gospel: “*If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!*” (Mathew, 7:11)

(٩) وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَرْدُدُ الْقَضَاءَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْإِيمَانُ.
(ترمذى)

(9) *It is narrated by Hazrat Salman Farisi that the Prophet of Allah (pbuh) said: “Nothing can turn back the destiny except supplication, and nothing can increase the lifespan except righteousness.” [Tirmizi]*

Explanation: Destiny means the judgement or decision of Allah. It means that the decision of Allah which would have been promulgated in the event of not supplicating Allah will get changed by Allah in the event of supplicating Him. None has the power to change the decisions of Allah. But Allah can change his decisions and this would happen when His servant prays and supplicates Him. This fact has been explained in the Quran thus: “*That you should worship Allah, fear Him, and obey me, so He may forgive you your sins and give you respite for a stated term.*” (71:3-4) It is understood from this Verse that the decision of Allah was to destroy the nation of Noah if they had persisted on Unbelief and polytheism, but it could have changed if they had accepted the servitude of Allah, obedience of His Prophet and cultivated the attribute of God-fearing and they would have been given more time to do good deeds. For more details, see the Chapter “Belief in Destiny.”

Righteousness increases the lifespan of man – See the Chapter “Belief in Destiny.”

(١٠) وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ فَعَلَيْكُمْ عِبَادَةُ اللَّهِ بِالدُّعَاءِ۔

(ترمذی و احمد عن معاذ بن جبل)

(10) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "Supplication is beneficial in respect of the afflictions which have already been sent down or have not yet been sent down; hence, O servants of Allah, you must supplicate." [Tirmizi, Ahmed: the narrator is Hazrat Muaz bin Jabal]

Explanation: Allah can remove the affliction with which man has already been afflicted and also stop every affliction which can affect him in the future. Therefore, it is necessary for man to always beseech Allah.

(١١) وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِي سَأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلُّهَا حَتَّى يَسْأَلْ شَسْعَ نَعْلِهِ إِذَا انْقَطَعَ۔

(ترمذی)

(11) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Every one of you must seek all his needs from Allah, even if the shoe-lace gets torn, he should seek it from Allah." [Tirmizi]

Explanation: That is, in the matters which seem to be in our hands, we should seek Allah's help along with adopting necessary remedial measures, because without Allah's help our measures do not succeed. Supplication means that man is acknowledging his humility and Allah's Exaltedness in every situation. This acknowledgement of man's humility and Allah's Greatness makes man eligible for Allah's help.

(١٢) وَعَنْ أَبْنِ سَعْيَدٍ بْنِ الْخُدَّرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحْمٌ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ إِمَّا أَنْ يُعِجِّلَ لَهُ دَعْوَتَهُ وَإِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْآخِرَةِ۔

وَ إِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نُكْثِرُ، قَالَ: اللَّهُ تَعَالَى أَكْثَرُ فَضْلٍ۔
(احمد)

(12) It is narrated by Hazrat Abu Sayeed Khudri that the Messenger of Allah said: "When a Muslim supplicates Allah, provided it is not to commit a sin or for severance of the bonds of kinship, Allah will grant him either of the three things: Either his supplication gets accepted in this world itself, or it will be preserved for him in the Hereafter (to reward him), or a calamity similar to it will be turned away from him." (The Companions) said: "We will supplicate abundantly." He (the Prophet) said: "Almighty Allah's Graciousness and Favours are also very abundant." [Ahmed]

Explanation: That is, one who supplicates never incurs any loss. He will either be granted the thing that he has sought for, or if the thing sought for was not given for any wise and good reason, his supplication will be preserved in the Hereafter as an asset, or a calamity which has been destined for him for the future will be turned away. In another Saying reported by Hazrat Jabir, the Prophet of Allah (pbuh) said: ""Anyone who supplicates Allah, Allah will give him either the thing that he has sought for, or turn away from him any bad thing, provided that he does not supplicate for a sin or for severance of bonds of kinship." [Tirmizi]

A FEW ETIQUETTE OF SUPPLICATION

(1) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا دَعَ أَحَدُكُمْ فَلَا يَقُلُّ اللَّهُمَّ اغْفِرْنِي إِنْ شِئْتَ إِرْحَمْنِي إِنْ شِئْتَ، أَرْزُقْنِي إِنْ شِئْتَ، وَلْيَعْزِمْ مَسْأَلَتَهُ إِنَّهُ يَفْعَلُ مَا يَشَاءُ وَلَا مُكْرَهَ لَهُ۔
(بخاري)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Whenever any one of you beseeches Allah, he should not say: O Allah, forgive me if You want to; have mercy on me if You want to; grant me sustenance if You want to. Rather, he should present his needs with resolution. Indeed, He

will do what He wants; there is no one who can pressurise Him." [Bukhari]

Explanation: That is, there should not be any show of carelessness and indifference while supplicating Allah. Man should place his needs before Allah with firmness and due careful attention so that there can be manifestation of man's humility and need.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَدْعُوا اللَّهَ وَ آتُنُّمْ مُؤْفِنُونَ بِالْأَجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ
(ترمذى) لَاهٌ

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "While supplicating Allah, supplicate with the conviction that He will accept it. Remember, Allah will not accept the supplication from a negligent and indifferent heart." [Tirmizi]

Explanation: That is, while supplicating Allah, you should be fully focused and you should have the conviction that Allah accepts our supplications and He will not let them go waste. If supplication is made without any conviction, it will be lifeless and such a supplication will be very ineffective.

(٣) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا دَعَاهُمْ فَلَا يَقُلُّ اللَّهُمَّ اغْفِرْ لِي أَنْ شِئْتَ وَ لِكِنْ لِيَعْزِمْ وَلِيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاظِمُ مَشَيْئَيْ أَعْطَاهُ
(مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When any one of you supplicates, do not say: O Allah, forgive me if You want to. Rather, the supplication should be made with conviction and full of craving, because it is not difficult for Allah to grant whatever He wants to grant." [Muṣlim]

(٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ
يَذْعُ بِإِثْمٍ مَا لَمْ يَسْتَغْفِلْ فَيُنَسِّأَ: يَا رَسُولَ اللَّهِ مَا الْإِسْتِغْفَارُ؟ قَالَ:
قَدْ دَعَوْتُ وَ قَدْ دَعَوْتُ فَلَمْ أَرَ يُسْتَجَابُ لِي فَيُسْتَحْسِرُ عِنْدَ ذَلِكَ
(مسلم) وَ يَدْعُ الدُّعَاءَ-

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The supplication of the servant (of Allah) gets accepted provided it is not about a sin or for severance of the bonds of kinship, and he is not hasty." It was asked: "What is haste, O Prophet of Allah?" He said: "Haste is saying that I supplicated and supplicated, but I did not see it being accepted for me, and thereafter getting tired of it gives up supplicating." [Muslim]

Explanation: Man should never give up supplicating Allah. He does not know when and in what circumstances Allah wants to accept his supplication. Because of certain expediencies, man's supplications do not get accepted immediately. In such situations, man should not get disheartened. Taking hasty actions results in ruination of one's own deeds. Continuously begging Allah in itself is an act of loftiness.

(٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ
طَيِّبُّ لَا يَقْبَلُ إِلَّا طَيِّبًا وَ إِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ
فَقَالَ: يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا طَلَبًا بِمَا
تَعْمَلُونَ عَلَيْمٌ وَ قَالَ: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوا مِنَ الطَّيِّبَاتِ مَا
رَزَقْنَاهُمْ" ثُمَّ ذَكَرَ الرَّجُلَ يُطِينُ السَّقَرَ أَشْعَثَ أَغْبَرَ يَمْدُدُ يَدِيهِ إِلَى
السَّمَاءِ يَا رَبِّ يَا رَبِّ وَ مَطْعَمُهُ حَرَامٌ وَ مَشْرِبُهُ حَرَامٌ وَ مَلْبَسُهُ حَرَامٌ
(مسلم) وَ غُذَى بِالْحَرَامِ. فَأَنَّ يُسْتَجَابُ لِذَلِكَ.

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "O people! Allah is Pure and He accepts only pure and good things, and Allah has commanded the Believers

with the same command that He had commanded to His Prophets in this respect: "O you Messengers, enjoy (all) things good and pure, and work righteousness; for I am well-acquainted with (all) that you do."¹ And then he recited (the Verse): "O you who believe! Eat of good things that We have provided for you."² Then he said about a person who after a long journey (arrives at a sacred place) with dishevelled hair and covered with dirt and rises his hands towards the heavens (crying) O Lord, O Lord, and (his condition is such that) his food is of forbidden (nature), his drink is of forbidden (nature), his attire is of forbidden (nature) and he has nourished on forbidden food. How can his supplication get accepted?"

Explanation: Even today we see some persons complaining that their prayers and supplications do not get accepted. They do not see how far their food, drink and attires are lawful. In this situation their complaint cannot be considered as right. In the olden sacred books too, it has been stated that one has to desist from sins in order that his prayers are heard. It is mentioned in Isaiah: "*But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not fear.*" (59:2)

(٦) وَعَنْ مَعَايِدٍ قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَبْيَثُ عَلَى طَهْرٍ ذَاكِرًا لِلَّهِ تَعَالَى فَيَتَعَارَضُ مِنَ الظَّنِّ فَيَسْأَلُ اللَّهَ تَعَالَى خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيمَانًا۔
(ابو داؤد)

(6) It is narrated by Hazrat Mu`az that the Prophet of Allah (pbuh) said: "Any Muslim who goes to sleep in the state of purity remembering Almighty Allah, and when he wakes up in the night beseeches from Almighty Allah the goodness of the world and the Hereafter, He will certainly grant him the thing that he had sought for." [Abu Dawood]

¹ The Quran, 23:51.

² The Quran, 2:172.

Explanation: This time of the night is the time when supplications are particularly accepted. When man reverts to Allah in the hours of solitude and peace and places before Him his needs, Allah pays attention to him and accepts his supplications.

(٧) وَ عَنْ أَيِّ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَنْزَلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ مَنْ يَسْتَغْفِرُ لِي فَأَغْفِرُ لَهُ۔
(بخاري، مسلم، ابو داود، ترمذی، ابن ماجہ)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Our Lord descends every night to the heaven of the earth when the last one-third of the night remains and says: "Whosoever supplicates Me, I shall grant his supplication; whosoever beseeches Me, I shall grant him whatever he seeks; whosoever beseeches My forgiveness, I shall forgive him." [Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Maaja]

Explanation: "Heaven of the earth" means the sky nearest to the earth which the people see. It means that the Lord pays special attention with His Mercy towards the people of the earth, and there will be a strong possibility of acceptance of the prayers and supplications.

(٨) وَ عَنْ أَيِّ أُمَّامَةَ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ! أَيُ الدُّعَاءِ أَسْمَعُ؟
قَالَ: جَوْفَ اللَّيْلِ الْآخِرِ وَ ذُبْرُ الصَّلَوَاتِ الْمُكْتَوَاتِ۔ (ترمذی)

(8) It is narrated by Hazrat Abu Umama that it was asked: "Which supplication is likely to be heard?" He said: "The one that is made in the last portion of the night and the one which is made after the obligated Salats." [Tirmizi]

Explanation: Waking up in the last part of the night leaving the comfortable bed and remembering Allah and supplicating Him is not possible without sincerity and earnestness, and the supplication made with sincerity is bound to be accepted.

The *Salat*, particularly the obligated *Salat* results in getting the good pleasure of Allah, and therefore, there is a strong possibility of the supplications getting accepted made after the obligated *Salats*. It is the best time to supplicate. Because of the performance of the obligated *Salats*, man gets closer to Allah and His Mercy will also be closer to him. At this juncture, it is quite natural for the supplications to get accepted.

(٩) وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَبْلَهُ، مَاذَا نَقُولُ يَا رَسُولَ اللَّهِ فَقَالَ: سَلُوا اللَّهَ تَعَالَى الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ -
 (ابو داؤد، ترمذى)

(9) *It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The supplication made between "Azan" (Call for Salat) and "Iqamat" (Call for the Congregation of the Salat) does not get turned down." It was asked: "What should we beseech at that time, O Prophet of Allah?" He said: "Beseech from Almighty Allah well-being in the world and the Hereafter."* [Abu Dawood, Tirmizi]

Explanation: It is understood from another Saying reported in Abu Dawood that supplication made during the rain also does not get turned down. It is reported in a narration of Muatta that the Prophet of Allah (pbuh) said: *"Two hours are such when the doors of the heaven get opened up and only very few of the supplicants' supplications get turned down in those two hours: at the time when call is given for the Salat and at the time of arraying (people) in the Cause of Allah."*

The hours that have been mentioned in different Sayings for the acceptance of the supplications are those hours in which Allah's Mercy descends. Since in these hours people particularly turn towards Allah, Allah too does not turn down their supplications.

(١٠) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَنَانٌ لَا تُرْدَانُ
الدُّعَاءُ عِنْدَ النِّدَاءِ وَعِنْدَ الْبَأْسِ حِينَ يُلْحَمُ بَغْضُهُمْ بَعْضًا۔

(ابو داؤد، مالک)

(10) It is narrated by Hazrat Sahl bin Sa'd that the Prophet of Allah (pbuh) said: "Two hours are such when the supplication is not turned down: at the time of calling for Salat and at the time of battle when people grapple each others." [Abu Dawood, Malik]

Explanation: The supplication made at the time of call for Salat and at the time of battle does not get rejected.

(١١) وَعَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ حَمْسُ دَعْوَاتٍ يُسْتَجَابُ لَهُنَّ
دَعْوَةُ الْمَظْلُومِ حَتَّى يَنْتَصِرَ وَدَعْوَةُ الْحَاجِ حَتَّى يَصْدُرَ وَدَعْوَةُ
الْمُجَاهِدِ حَتَّى يَقْعُدَ وَدَعْوَةُ الْمَرْيَضِ حَتَّى يَبْرُأَ وَدَعْوَةُ الْأَخِ لِأَخِيهِ
بِظَهَرِ الْغَيْبِ ثُمَّ قَالَ وَأَسْرَعَ هَذِهِ الدَّعْوَاتِ إِجَابَةً دَعْوَةُ الْأَخِ بِظَهَرِ
الْغَيْبِ۔

(البيهقي في دعوات الكبير)

(11) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Five supplications are such that they (inevitably) get accepted: The supplication of the oppressed till he does not take revenge (on the oppressor); the supplication of the Haji until he does not reach his home; the supplication of the Mujahid until he is not finished with Jihad; the supplication of the sick until he does not get better (or dies); and the supplication of one brother in favour of another brother made in-his absence." Then he said: "Amongst these supplications, the supplication which gets answered quickly is the supplication of the brother made in his absence." [Baihaqi]

(١٢) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْرَبُ مَا يَكُونُ
الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ۔

(مسلم)

(12) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Man is closer to Allah in the state of

prostration. Hence, supplicate more (while in the state of prostration)." [Muslim]

Explanation: Man gets closer to Allah in the state of prostration and hence it is the best opportunity for man to beseech Allah.

(١٣) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَثُ دَعَوَاتٍ مُسْتَجَابَاتٍ لَا شَكَّ فِي إِجَابَتِهِنَّ دَعْوَةُ الْمُظْلُومِ وَ دَعْوَةُ الْمُسَافِرِ وَ دَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ۔
 (ابو داؤد، نسائی)

(13) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Three supplications are such that they are (bound to be) accepted and there is no doubt in their acceptance: the supplication of the oppressed; the supplication of a traveller; the supplication of the father in favour of his son."* [Abu Dawood, Nasai]

Explanation: Since these supplications are made with sincerity and earnestness, they reach the Throne of Allah without any impediment. The earnestness of parents for their offspring needs no description. The travellers and the oppressed are broken-hearted and the broken hearts have great power to draw the attention of Allah's Mercy towards them. Allah answers the supplication of the oppressed, whether he is a Believer or an Unbeliever. Therefore, it has been instructed to fear the painful sigh of the oppressed. It is said that there is no impediment between Allah and the supplication of an oppressed person. Further, since whatever the oppressed wants coincides with the demand of the Traditions of Allah, it is bound to show its effects.

In another Saying, the Prophet of Allah (pbuh) has said: "Supplications of three persons do not get rejected: the supplication of the fasting person at the time of breaking the fast; the supplication of the just Imam (governor); and the supplication of the oppressed. Allah rises (the supplication of the oppressed) above the clouds and the doors of the heaven are

opened up for it, and the Lord says: 'By My Honour, I will certainly help you even if it is after some time'. (Tirmizi)

It is understood from another Saying that supplications of five persons get particularly accepted: the supplication of the oppressed till he does not take the revenge; the supplication of the Haji till he does not return home; the supplication of the Mujahid till he does not disappear after being killed; the supplication of the sick till he does not recover; the supplication of one brother for another in his absence. (Baihaqi)

(13) وَعَنْ أَبْنَى عَمْرُو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ دَعْوَةٍ أَشْرَقَتْ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ۔ (ابو داؤد، ترمذی)

(14) It is narrated by Hazrat Ibn 'Amr bin al-'Aas that the Prophet of Allah (pbuh) said: "No supplication is accepted so quickly as the supplication of an absent person for an absent person." [Abu Dawood, Tirmizi]

Explanation: Another narration has been reported in the Muslim and Abu Dawood in which the Prophet of Allah (pbuh) has said: "Whenever a Muslim servant (of Allah) supplicates for his brother in his absence, an Angel says: 'Let you get a similar thing too (which you have beseeched for your brother)'. Since the supplication made behind one's absence, is full of earnestness, it is quickly accepted.

(15) وَعَنْ أَبِي بَنْ كَعْبٍ قَالَ كَانَ النَّبِيُّ ﷺ: إِذَا دَعَا لِأَحَدٍ بَدَأَ بِنَفْسِهِ۔ (ترمذی)

(15) It is narrated by Hazrat Ubai bin Ka'b that whenever the Messenger of Allah (pbuh) used to supplicate for someone, he used to first supplicate for himself." [Tirmizi]

Explanation: Allah likes humility and servitude. The humility and servitude can be fully manifested only when man places before Allah his own needs before supplicating for others.

(١٦) وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْعُوا عَلَى أَنفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُوَافِقُ مِنَ اللَّهِ سَلَةً نَبِلٌ فِيهَا عَطَاءٌ فَلَا يُسْتَجِيبَ لَكُمْ۔ (ابو داؤد)

(16) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "Do not curse yourself, your offspring, your servants, and your wealth and property, lest the hour could be the hour of acceptance of supplications and your supplication (of curse) gets accepted for you." [Abu Dawood]

Explanation: That is, lest your invocation of curse gets accepted and you get into trouble and then you feel remorseful. In spite of this, cursing is not a good thing. In another Saying which is narrated by Hazrat Ayesha, the Prophet of Allah (pbuh) said: "Any who cursed the person who has oppressed him, has taken his revenge." (Tirmizi)

(١٧) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيهِ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمْلُهُ وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنُ عُمُرَهُ إِلَّا حَيْرًا۔ (مسلم)

(17) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "No one amongst you should desire for death nor should he invoke to bring forward his death, because when he dies his deeds get interrupted; the lifespan of a Believer increases nothing but good deeds." [Muslim]

Explanation: Some people because of troubles and misery desire for death. They are being admonished not to do so. In another Saying reported in Bukhari and Muslim, the Prophet of Allah (pbuh) has very clearly said: "No one amongst you should desire for death because of the affliction of any loss or harm."

Invoking and desiring death, on the one hand, is against patience which is one of the important characteristics of Faith, and on the other hand, as long as man is alive, he can

do more for the Hereafter through penitence and doing more and more good deeds while there will not be any such opportunity after death. If a person is a real Believer, every moment of his life is a blessing for him.

(١٨) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْعُوا بِالْمَوْتِ وَلَا تَتَمَنُوا هُوَ فَمَنْ كَانَ دَاعِيًّا لَا بُدَّ فَلَيُقْلَنْ: اللَّهُمَّ أَحِبُّنَا مَا كَانَ الْحَيَاةُ خَيْرًا لِنِ وَ تَوَفَّنِ إِذَا كَانَتِ الْوَفَا خَيْرًا لِنِ (نسائي)

(18) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Do not invoke death, nor desire it. If such a supplication has become inevitable for any person, he should say: 'O Allah, keep me alive as long as the life is better for me and give me death when death is better for me'." [Nasai]

(١٩) وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِشْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ فَأَذِنَ وَ قَالَ: أَشْرِكْنَا يَا أَخَيَّ فِي دُعَائِنَا وَلَا تَنْسِنَا. فَقَالَ: كَلِمَةً مَا يَسْرُنِي أَنْ لَيْ بِهَا الدُّنْيَا. (ابو داؤد، ترمذى)

(19) It is narrated by Hazrat Umar bin al-Khattab that once I sought permission from the Messenger of Allah (pbuh) to perform Umrah. He gave me the permission and said: "O my little brother, include us in your supplications and do not forget us." Hazrat Umar says: "If I were to be given the entire world for these words, I would not have been so happy (i.e. these words of the Prophet are dearer to me than the whole world)." [Abu Dawood, Tirmizi]

Explanation: When Hazrat Umar sought permission to go to Makkah and perform Umrah, the Prophet of Allah (pbuh) said to him: O my little brother, remember me too in your supplications. Hazrat Umar cherished these words of the Prophet (pbuh) more precious than the entire world.

(٢٠) وَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُ الْجَوَامِعَ مِنَ الدُّعَاءِ وَ يَدْعُ مَاسِوَا ذَلِكَ (ابو داؤد)

(20) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) liked comprehensive supplications and left out other than this." [Abu Dawood]

Explanation: The comprehensiveness of the Prophet's supplications can be gauged from his supplications that have been recorded in the Books of Traditions; we have quoted some of them at the end of this Chapter.

(21) وَعَنْ ابْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ أَنْ يَدْعُوَ ثَلَاثًا وَيَسْتَغْفِرَ ثَلَاثًا۔
(ابو داؤد)

(21) It is narrated by Hazrat Ibn Mas'ud that the Prophet of Allah (pbuh) liked to supplicate three times and seek forgiveness three times." [Abu Dawood]

Explanation: One of the benefits of repetition of supplications is that it manifests man's humility and subjugation, which is the real spirit of servitude. Moreover, when the words of supplications are repeated a number of times, the heart gets attuned with the tongue and thus makes the supplication more effective.

(22) وَعَنْ فُضَالَةَ بْنِ عَبْيَدِ اللَّهِ قَالَ: سَمِعَ رَسُولُ اللَّهِ ﷺ رِجَالًا يَدْعُونَ فِي صَلَاةٍ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ: عَجَلَ هَذَا ثُمَّ دَعَاهُ فَقَالَ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدأْ بِتَخْمِينِ اللَّهِ تَعَالَى وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَدْعُ بَعْدُ بِمَا شَاءَ۔

(ترمذی، ابو داؤد، نسائی، ابن ماجہ)

(22) Hazrat Fudhala bin 'Ubaidullah says: The Prophet of Allah once heard a person supplicating after his Salat without invoking blessings (Durood) on the Messenger of Allah (pbuh). He (the Prophet) said: "He has been hasty (in his supplication)." Then he called that person and said: "When any one of you finishes his Salat, he should first praise Almighty Allah, then invoke blessings (recite the Durood) on the Messenger of Allah,

and then beseech whatever he wants.” [Tirmizi, Abu Dawood, Nasai, Ibn Maaja]

Explanation: That is, the Prophet of Allah (pbuh) taught the etiquette of supplication that before supplicating Allah, man should extensively praise Him, then invoke Allah's blessings on His Messenger (recite the Durood), and then place his requests and needs before Almighty Allah. It is bad manners to place our needs as soon as we open our mouth. Civilized manners demand that when we are beseeching a Great Entity, we should first praise him, acknowledge His Greatness and the mercies that He has bestowed on us. Also, we should not forget our great benefactor, Prophet Muhammad (pbuh); the spiritual relationship that the Muslims have with him demands that we should invoke Allah's blessings and mercies on him.

(٢٣) وَعَنْ أَنَسٍ قَالَ: رَفَعَ رَسُولُ اللَّهِ يَدَيْهِ فِي الدُّعَاءِ حَتَّى رَأَيْتُ بَخَارِيَّاً

بَيَاضَ إِيْطَينِهِ۔

(23) *It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) while supplicating raised both his hands to such an extent that I saw the whites of his armpits.” [Bukhari]*

Explanation: It is understood from the narration of Hazrat Sahl bin Sa'd that the Prophet of Allah (pbuh) used to raise the tips of the fingers of both his hands up to the level of his shoulders and then supplicate. (Baihaqi)

(٢٤) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ سَرَّهُ أَنْ يَسْتَحِينَ اللَّهَ لَهُ عِنْدَ السَّدَائِدِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرُّخَاءِ۔ (ترمذی)

(24) *It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: “Any person who wants his supplications to be heeded in times of aggravation, he should increasingly supplicate in comfort and prosperity too.” [Tirmizi]*

Explanation: The relationship of those who beseech Allah only in times of misfortune is very weak. On the contrary, the

relationship of those who beseech Allah both in abundance and in poverty is always strong. Their trust on Allah is very strong and, therefore, their supplications are more effective than the supplications of others.

(٢٥) وَ عَنْ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ إِذْ رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَرُدْهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ .
(ترمذى)

(25) *It is narrated by Hazrat Umar that when the Prophet of Allah (pbuh) raised his hands for supplication, he never lowered them till he did not wipe his hands over his face." [Tirmizi]*

Explanation: It is understood from some other narrations that when the Prophet of Allah (pbuh) used to supplicate in times of afflictions so that it could be dispelled, the back of his hands used to be pointing towards the sky, and when he used to supplicate generally for the good of the world and the Hereafter, he used to spread his hands and supplicate as a beggar beseeches a merciful person. Wiping the hands over the face means that the hands which were spread before Allah have not returned empty; they must have got some portion of Allah's Mercy.

It is also understood from the Sayings that the supplication should be ended by saying Amen (may Allah accept my supplication).

A FEW SUPPLICATIONS OF THE PROPHET OF ALLAH (PBUH)

A FEW SUPPLICATIONS OF THE SALAT

(١) عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ وَفِي رِوَايَةٍ كَانَ إِذَا افْتَنَحَ الصَّلَاةَ كَبَرَ ثُمَّ قَالَ: وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَلُسُونِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّنَا وَأَنَا عَبْدُكَ طَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِنِمْ فَاغْفِرْ لِي ذُنُوبِنِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَخْلَاقِنِ الْأَخْلَاقِ لَا يَهْدِي لِأَخْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِيْكَ وَسَعْدِيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدِيْكَ وَالشُّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارِكْتَ وَتَعَالَيْتَ أَسْتَغْفِرِكَ وَأَتُوبُ إِلَيْكَ وَإِذَا رَكَعَ قَالَ: اللَّهُمَّ لَكَ رَكِعْتُ وَبِكَ أَمْتَ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمِعْيَ وَبَصَرْيَ وَمُحِنَّ وَعَظِيمَيَ وَعَصَبِيَ فَإِذَا رَفَعَ رَأْسَهُ قَالَ: اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ مِلْأًا السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْأًا مَا شِئْتَ مِنْ شَيْئِيْ بَعْدُ وَإِذَا سَجَدَ قَالَ: اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ أَمْتَ وَلَكَ أَسْلَمْتُ، سَاجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارِكَ اللَّهُ أَخْسَنُ الْخَالِقِينَ. ثُمَّ يَكُونُ مِنْ أَخِرِ مَا يَقُولُ بَيْنَ التَّشْهِيدِ وَالتَّسْلِيمِ: اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَيْتُ وَمَا أَسْرَزْتُ وَمَا أَغْلَقْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقْدِيمُ وَأَنْتَ الْمُؤْخِرُ لَا إِلَهَ إِلَّا أَنْتَ.

(مسلم)

(1) It is narrated by Hazrat Ali that when the Messenger of Allah (pbuh) used to stand for the Salat, in another narration it is stated, when he used to begin the Salat, he used to say "Allahu Akbar" (Allah is the Greatest) and then recite: "I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.¹ Truly, my Salat and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; no partner has He; this am I commanded, and I am the first of those who bow to His Will.² O Allah, you are the Monarch, there is no god except You. You are my Lord and I am Your servant. I have oppressed my soul and I acknowledge my sins. Forgive all my sins, because there is no one who can forgive the sins except You. Guide me towards the best moral practices, because there is none who can guide towards it except You. Keep me away from misdeeds, because there is none who can keep me away from bad deeds except You. I am in attendance before You and I desire to be in Your servitude. All good is in Your Hand and the evil is not from You. I am dependent on You and revert to You alone. You are the Most Blessed and Most High and Supreme. I beseech Your forgiveness and I turn to You in repentance."

While bowing, he used to say: "O Allah, I have bowed before You; I have faith in You; I have surrendered to You; my ears, my eyes, my brain, my bones, my ligaments display humility to You." When he lifted his head (from bowing), he used to say: "O Allah, our Lord, such praise is for You which fills the entire heavens and the earth and fills all other things which You wish."

When he prostrated, he used to say: "O Allah, I have prostrated to You alone; I have faith in You; I have surrendered to You; my face prostrated before the Entity Who created it, fashioned it, and created ears and eyes in it. Most Blessed is Allah, the best Creator."

¹ The Quran, 6:79.

² The Quran, 6:162-163.

Between the "tashahhud" and "salaam," he used to say: "O Allah, forgive me my sins which I have committed before and after, in secret and in open, where I have exceeded the bounds which You know better than me. You are the One Who accelerates and retards, and there is no God except You." [Muslim]

Explanation: In the Verse, "*my life and my death, are (all) for Allah, the Cherisher of the Worlds,*" the word life denotes the *Salat*, and the word death denotes sacrifice. This points out to the fact that the *Salat* is our life and the sacrifice is our death. The *Salat* is actually the covenant we make that we will lead our entire life in the servitude and obedience of Allah, and the sacrifice is the manifestation and the covenant that we are ready to sacrifice our lives in the Cause of Allah.

The meaning of "*forgive me my sins*" is not that the Prophet of Allah (pbuh) had committed any sin for which he was asking forgiveness from Allah. Rather, the status of a person defines his mistakes and shortcomings. Although, the Prophet of Allah (pbuh) had not committed any sin, still he was beseeching forgiveness from Allah, because he thought that whatever he did in the Cause of Allah was not enough and he could have done more. In spite of spending everything in the Cause of Allah, he thought that he could not fully discharge his duties towards Allah. This is the highest position of servitude. When man fully realises the Greatness and Exaltedness of Allah, he always thinks that there has been a shortfall in spite of doing everything possible. When man's heart gets purified to such an extent, then Allah declares that He has forgiven him. Although it has been very clearly stated in the Holy Quran that: "*Allah may forgive thee thy faults of the past and those to follow,*"¹ the Prophet of Allah (pbuh) never disregarded his Lord. He was always concerned about seeking Allah's forgiveness for himself and for all the Believers.

"Guide me towards the best moral practices": Islam wants its followers to cultivate the best moral practices and

¹ The Quran, 48:2.

possess the best character and conduct. Whatever Islam demands is in accordance with man's nature and ethics. We shall discuss about it in the chapter pertaining to ethics.

"All praise is for You alone" means that Allah alone is entitled for all the praises. The heavens and the earth resound with His praises. It is to be understood here that the best way of thanking Allah for His mercies and gifts is to always praise Him.

The Prophet of Allah (pbuh) during the *Salat* has recited different things on different occasions. Some persons have selected and adopted some and some others have adopted some other. It is better if all of them are memorised and recited each one of them alternatively. As we recite different Verses of the Quran on different occasions in our *Salat*, similarly these supplications of the Prophet of Allah (pbuh) can also be recited alternatively in our *Salat*; this way, our *Salat* can become more natural. One of the reasons for our *Salat* becoming just a ritual is that we are contented with the recital of one particular supplication of the Prophet in our *Salat*.

Just ponder over the words of the supplications of the Prophet of Allah (pbuh). It is quite evident that these words cannot have come out of anyone else except the Prophet himself. Such a lofty perception can be expected of only a Prophet. We can just guess the esoteric nature of the Prophet of Allah (pbuh) by his supplications. The Prophet of Allah (pbuh) used to recite long supplications only in the night while performing supererogatory *Salat*.

(٢) وَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْنُتُ رَسُولَ اللَّهِ ﷺ لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعْتُ يَدِي عَلَى بَطْنِ قَدَمِهِ وَ هُوَ فِي الْمَسْجِدِ وَ هُمَا مَنْصُوبَتَانِ وَ هُوَ يَقُولُ: أَللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخْطِكَ وَ

بِمُعْفَافِاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَخْصِنُ شَنَاءً عَلَيْكَ أَنْتَ
كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ۔
(مسلم)

(2) It is narrated by Hazrat Ayesha that one night (when I got awoke) I did not find the Prophet of Allah (pbuh) on the bed. I began searching him. My hand fell on the soul of his feet. At that time, he was in the position of prostration and his feet were erect (as usually happens in the state of prostration), and he was saying: "O Allah, I take refuge in your good pleasure from your displeasure; in your forgiveness from your punishment; and I take refuge in You from Yourself. I do not have the capability of praising You fully; You are as You have praised Yourself." [Muslim]

Explanation: This Saying shows that the Prophet of Allah (pbuh) never used to forget to fulfil the right of Allah's servitude. He was never forgetful of the demands of Allah's Greatness and Exaltedness.

(3) وَعَنْ أَبِنِ هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسْكُنُ بَيْنَ التَّكْبِيرِ
وَالْقِرَاءَةِ إِسْكَانَةً فَقُلْتُ: يَا أَبَنَ رَسُولِ اللَّهِ إِسْكَانُكَ بَيْنَ
الْتَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُولُ؟ قَالَ أَقُولُ: اللَّهُمَّ بَايْدُ بَيْنِي وَبَيْنِ
خَطَايَايَ كَمَا بَايْدَتْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔ اللَّهُمَّ نَقِنِي مِنَ الْخَطَايَا
كَمَا يُنْقَنُ الشَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ۔
(بخاري و مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) used to pause between "takbeer" and the recital (of the Quran). Once, I asked: "O Prophet of Allah – with my father may you be ransomed, and with my mother – what do you recite while pausing between the "takbeer" and the recital?" He said: "I recite: 'O Allah, create such a distance between me and my mistakes as the distance You have created between the East and the West. O Allah, cleanse me from my mistakes as the white cloth is cleansed from dirt. O Allah, wash my mistakes with water, snow and hail'." [Bukhari, Muslim]

Explanation: The Prophet of Allah (pbuh) has recited in his *Salat* different supplications on different occasions. Usually, people recite between the *takbeer* and the recital: "*O Allah! Exalted and Great are You. We praise You; Exalted is Your Name; and loftiest is your Greatness. There is no God except You.*" This is also one of the supplications that the Prophet of Allah (pbuh) used to recite. However, it is better if one memorises all the supplications recited by the Prophet of Allah (pbuh) and recite them alternatively in his *Salat*.

It is beseeched from Allah in this supplication to keep one far apart from mistakes and faults as the East and West are far apart from each other. Also, it has been beseeched that as the dirt of a white cloth is washed away with water, if water is not available with snow, and if that too is unavailable with hail so also one's mistakes and faults be washed away with Allah's Mercies. Mistakes and sins render man to be punished in the Fire of the Hell and in consonance with the heat of the fire mention has been made of water, snow and hail; that is, it is sought that Allah may washed away the mistakes with His those Mercies which can cool down the Fire of the Hell.

(٤) وَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ يَدْعُونَا فِي الصَّلَاةِ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُسِينِيِّ الدَّجَّالِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُحْيَا وَ الْمُمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمُلَاقِ وَ مِنَ الْمُغْرِمِ۔
(بخاري و مسلم)

(4) It is narrated by Hazrat Ayesha that the Messenger of Allah (pbuh) used to recite the following supplication in his *Salat*: "O Allah, I take refuge in You from the punishment of the grave, from the trial of Maseeh al-Dajjal, and the trials of the life and death. O Allah, I take refuge in you from sins and loans." [Bukhari, Muslim]

Explanation: In another narration reported by Hazrat Abu Hurairah, the Prophet of Allah (pbuh) said: "When any one of you finishes reciting the last "tashahhud," he should seek Allah's refuge from four things: from the punishment of the Hell; from

the punishment of the grave; from the trial of the life and death; and from the evil of Maseeh al-Dajjal.” (Muslim) It is understood from this narration that the occasion to recite the aforesaid supplication is the last *tashahhud* of the *Salat* before the *Salaam*. This is a very comprehensive supplication in which protection of Allah has been sought from all the afflictions of both this world and the Hereafter.

(٥) وَعَنْ أَئِنْ يَكُرِّنَ الصَّدِيقَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ عَلَمْتَنِي دُعَاءً أَدْعُوكَ بِهِ فِي صَلَاتِي قَالَ: قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الدُّنْوَبُ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ۔

(بخاري، مسلم)

(5) *It is narrated by Hazrat Abu Bakr that: I requested: “O Prophet of Allah, teach me a supplication which I can supplicate with in my Salat.” He said: “Say: ‘O Allah, I have oppressed my soul with plentiful of oppression. There is none who can forgive me except You. Hence, forgive me with Your Forgiveness and have mercy on me; indeed You are Oft-Forgiving, Most Merciful.’”* [Bukhari, Muslim]

Explanation: The special time for supplication in the *Salat* is at its end before the *Salaam*. Therefore, evidently Hazrat Abu Bakr must have requested the Prophet of Allah (pbuh) to teach him the supplication for that occasion and he must have taught the aforesaid supplication for such an occasion. It is understood from this supplication that in spite of a person being the most obedient servant of Allah, he must always perceive himself as the one who has defaulted and should beseech forgiveness from Allah. One cannot fulfil the rights of Allah however hard one tries to do so.

(٦) وَعَنْ شَدَادِ بْنِ أَوْمَيِّ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي صَلَوةِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيزَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَ حُسْنَ عِبَادَتِكَ وَ أَسْأَلُكَ قُلْبًا سَلِيمًا وَ لِسَانًا صَادِقًا وَ

أَسْتَلِكَ مِنْ خَيْرٍ مَا تَعْلَمُ وَ أَعُوذُ بِكَ مِنْ شَرٍّ مَا تَعْلَمُ وَ أَسْتَغْفِرُكَ
 (نسائي) لِمَا تَعْلَمُ.

(6) Hazrat Shaddad bin Aus narrates that the Messenger of Allah used to say in his Salat as follows: "O Allah, I beseech from You endurance in (the performance of) the ordinances, and resolution to follow the right guidance. I beseech from You the capability to thank You for the blessings and benefactions, and serve and worship You better. I beseech from You a flawless heart and a truthful tongue. I beseech from You the righteousness which You know, and take refuge in You from the evil which You know, and I seek Your forgiveness from the sins that You are aware of." [Nasai]

(7) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا بَعْدَ التَّشَاهِدِ: أَلْفُ الْلَّهُمَّ عَلَى الْخَيْرِ بَيْنَ قُلُوبِنَا وَ أَصْلِحْ ذَاتَ بَيْنَنَا وَ اهْدِنَا سُبُّلَ السَّلَامِ وَ نَجِنَا مِنَ الظُّلُمَاتِ إِلَى الثُّورِ وَ جِنِّبْنَا الْقَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ بَارِكْ لَنَا فِي أَسْمَائِنَا وَ أَبْصَارِنَا وَ قُلُوبِنَا وَ آرْوَاجِنَا وَ ذُرِّيَّتِنَا وَ ثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ قَابِلِنَاهَا وَ أَتِمَّهَا عَلَيْنَا. (ابو داؤد)

(7) It is narrated by Hazrat Abdullah bin Mas'ud that the Messenger of Allah taught us the following supplication to be recited after the tashahhud: "O Allah, unite our hearts on righteousness; improve the relationship between us; guide us on the paths of peace and salvation; deliver us from darkness towards light; keep us away from external and internal obscenities; bless our ears, our eyes, our hearts, our wives and our offspring; forgive us, You are the Oft-Returning, Most Merciful; make us to be grateful for Your benefactions and receive them befittingly; and complete Your Benefactions on us." [Abu Dawood]

Explanation: That is, we beseech from You all the good things. Bestow on us every kind of external and internal benefactions. Make us to be grateful to You for the

benefactions bestowed by You on us and never be ungrateful to You. What would be more evil and misguidance than to forget the benefactions of the Benefactor and not fulfil His Rights?

(8) وَعَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ دُبَرَ كُلِّ صَلَاةٍ
اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنْتَ الرَّبُّ وَحْدَكَ لَا شَرِيكَ
لَكَ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّ مُحَمَّداً عَبْدُكَ وَ
رَسُولُكَ. اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلُّهُمْ إِخْوَةٌ
اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِنِي فِي كُلِّ سَاعَةٍ
مِنَ الدُّنْيَا وَالْآخِرَةِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اسْمَعْ وَاسْتَجِبْ اللَّهُ أَكْبَرُ
(ابو داود)

الأَكْبَرُ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ.

(8) It is narrated by Hazrat Zaid bin Arqam that the Messenger of Allah (pbuh) used to say after every Salat: "O Allah, our Lord and the Lord of everything, I bear witness that You alone is the Lord and no one is associated with You. O Allah, our Lord and the Lord of everything, I bear witness that Muhammad is Your servant and Your Prophet. O Allah, our Lord and the Lord of everything, all servants are brothers. O Allah, our Lord and the Lord of everything, make me and my family Your devotees every moment of the world and the Hereafter. O the Most Sublime and the Most Munificent, listen to me and respond. Allah is the Greatest, the Most Magnificent. Allah is the Light of the heavens and the earth." [Abu Dawood]

Explanation: "Make us Your devotees": That is, make us your own forever. There should not be any deficiency in my devotion. "Allah is the Light of the heavens and the earth": That is, the entire universe is lighted and alive because of the Light of Allah. The real source of every kind of light, beauty and perfection found in this wide Universe is none but the Entity of Allah. (See the Holy Quran 24:35.)

(٩) وَ عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ: أَخَذَ بَيْدَئِ رَسُولُ اللَّهِ ﷺ وَ قَالَ: يَا مَعَاذُ وَاللَّهُ لَا يَحِبُّكَ أَوْصِينَكَ يَا مَعَاذُ لَا تَدْعُهُنَّ فِي كُلِّ صَلَاةٍ أَنْ تَقُولَ: أَللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ.

(احمد، ابو داؤد، نسائی)

(9) It is narrated by Hazrat Ma`az bin Jabal: The Prophet of Allah (pbuh) held my hand and said: "O Ma`az, by Allah, I love you. I advise you O Ma`az, never skip to say after every Salat: 'O Allah, help me in respect of remembering You, in expressing gratitude to You, and in performing excellent worship to You.'" [Ahmed, Abu Dawood, Nasai]

Explanation: The Prophet of Allah (pbuh), because of his love towards Hazrat Ma`az, advised him to recite the aforesaid supplication after every Salat without fail. Although very brief, this supplication is very important and beautiful. In this supplication those important things have been sought from Allah without which life cannot truly become beautiful and meaningful.

In another narration, instead of the words "O Allah," the words "O Lord" have been mentioned.

(١٠) وَ عَنْ ثَوْبَانَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ يَسْتَغْفِرُ ثَلَاثًا وَ يَقُولُ: أَللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ وَ تَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ - (مسلم، ابو داؤد، ترمذی، نسائی، ابن ماجہ)

(10) It is narrated by Hazrat Thauban that after (ending the Salat with) Salaam, the Prophet of Allah (pbuh) used to say three times the "astaghfar" and then say: "O Allah, You are the Author of Safety and Security, and the safety and security is from you alone; You are the Most Blessed and Most Exalted, O Most Sublime and Most Munificent." [Muslim, Abu Dawood, Tirmizi, Nasai, Ibn Maaja]

Explanation: That is, the Prophet of Allah (pbuh) used to say three times "Astaghfirullah" and then recite the supplication which has been narrated in this Saying.

(١١) وَ عَنِ الْمُغَيْرَةِ بْنِ شَعْبَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ مَكْتُوبَةً: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ وَلَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِنَ مَنْعَتْ وَلَا يَسْقُعُ ذَا الْجَدْدَ وَ مِنْكَ الْجَدْدُ . (بخاري، مسلم)

(11) It is narrated by Hazrat Mughairah bin Shu'bah that the Messenger of Allah (pbuh) used to say after every obligated Salat: "There is no God except Allah; He alone is the God; there is no partner to Him; His alone is the monarchy and dominion; all praise is for Him alone, and He has power over all things. O Allah, none can stop the thing which You have bestowed, and none can give the thing that you have stopped. No one's good fortune can benefit him against Your Greatness and Auspiciousness." [Bukhari, Muslim]

Explanation: Hazrat Amir Mawiyah wrote to Hazrat Mughairah bin Shu'bah to write him about anything that he had heard from the Prophet of Allah (pbuh). In answer to that letter, Hazrat Mughairah wrote him the aforesaid supplication. One of the narrators says that he had heard Amir Mawiyah teaching this supplication to the people sitting on the pulpit.

(١٢) وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيْمُ السَّمَاوَاتِ وَالْأَرْضِ وَ مَنْ فِيهِنَّ- وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَ مَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَ مَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَلِقَائُكَ حَقٌّ وَ قَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَ مُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ- اللَّهُمَّ لَكَ أَسْلَمْتُ وَ بِكَ

آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أَنْبَتُ، وَ إِلَيْكَ خَاصَّمْتُ وَ إِلَيْكَ حَاكَمْتُ فَاغْفِرْنِي مَا قَدَّمْتُ وَمَا آخَرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقْدِيمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهٌ غَيْرُكَ۔

(بخاري، مسلم)

(12) *It is narrated by Hazrat Abdullah bin Abbas that when the Messenger of Allah (pbuh) stood for Tahajjud Salat in the night, he used to supplicate thus: "O Allah, all praise is for You alone; You are the Caretaker of the heavens and the earth and whatever within them. All praise is for You alone; You are the Light of the heavens and the earth and whatever within them. All praise is for You alone; You are the Ruler of the heavens and the earth and whatever within them. All praise is for You alone; You are the Truth, Your Promise is Truth, meeting with You (after death) is the Truth, Your Word is the Truth, the Paradise is the Truth, the Fire is the Truth, the Messengers are the Truth, Muhammad is the Truth, and the Hour (of Judgement) is the Truth. O Allah, I have surrendered to You, I have Faith in You, I have trust in You, I turn to You, I fought (the enemies of the Truth) on Your strength, and I want the judgement from You alone. Hence, forgive my sins committed before and after, in secret and in open, about which You know better than me. You are the Expeditor and You are the Postponer. There is no God except You, and besides You there is no God."* [Bukhari, Muslim]

Explanation: Imam Nawawi says that the particularities of the night-time supplications of the Prophet of Allah (pbuh) are that in them he used to acknowledge the rights of Allah and affirm He to be the Truth; remember his glad tidings and admonitions, affirm resurrection after death, the Paradise and the Hell being the Truth. A similar supplication has been reported in Mu'jam al-Kabeer and Mustadrak under the narration of Hazrat Zaid bin Thabit, who says that the Prophet of Allah (pbuh) had taught him this supplication and had ordained him to teach it to his family and advise them about it every day.

(١٣) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُوْ بِهَذَا الدُّعَاءِ اللَّهُمَّ اغْفِرْ لِنِ خَطِئَتِنِي وَ جَهَنَّمَ وَ اسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِي اللَّهُمَّ اغْفِرْ لِنِ چَدِيْ وَ هَذِيْ وَ خَطَائِي وَ عَمَدِي وَ كُلُّ ذَالِكَ عِنْدِنِي اللَّهُمَّ اغْفِرْ لِنِ مَا قَدَّمْتُ وَ أَخْرَجْتُ وَمَا أَسْرَزْتُ وَمَا أَعْلَمْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِي أَنْتَ الْمُقْدِيمُ وَ أَنْتَ الْمُؤْخِرُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔

(بخاري، مسلم)

(13) It is narrated by Hazrat Abu Musa Ash'a'ri that the Messenger of Allah (pbuh) used to supplicate with this supplication: "O Allah, forgive me my faults, my ignorance, my excesses (while performing) Your Commands, and (the sins) which You know better than me. O Allah, forgive me my that fault which I might have committed earnestly or mockingly, by mistake or intentionally; all these (faults) are with me. O Allah, forgive my sins committed before and after, in secret and in open, about which You know better than me. You are the Expeditor and You are the Postponer, and You have Power over all things."

SOME SUPPLICATIONS OF DAY AND NIGHT

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعِلِّمُ أَصْحَابَهُ يَقُولُ إِذَا أَصْبَحَ أَحَدُكُمْ فَلَيَقُلْ: اللَّهُمَّ بِكَ أَصْبَحْنَا وَ بِكَ أَمْسَيْنَا وَ بِكَ نَحْيَا وَ بِكَ نَمُوتُ وَ إِلَيْكَ الْمَصِيرُ وَ إِذَا أَمْسَى فَلَيَقُلْ: "اللَّهُمَّ أَمْسَيْنَا وَ بِكَ أَصْبَحْنَا وَ بِكَ نَحْيَا وَ بِكَ نَمُوتُ وَ إِلَيْكَ النُّشُورُ۔" (ابوداؤد، ترمذی)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) used to teach his Companions: "When any one of you wakes up in the morning, he should say: 'O Allah, with Your Help we have entered upon the morning, with Your Help we have entered upon the evening, with Your Help we are alive, with Your Leave we enter upon death, and we have to (ultimately) return to You.' Similarly, when he enters upon the

evening, he should say: 'O Allah, with Your Help we have entered upon the evening, with Your Help we have entered upon the morning, with Your Help we are alive, with Your Leave we enter upon death, and we have to (ultimately) return to You'." [Abu Dawood, Tirmizi]

Explanation: Mornings and evenings play a very important role in human life. These fascinating changes in the environment release man from boredom and monotony. Man should have a perception of this great blessing of Allah. Further, his mind should turn to the fact that his life is also under the command of Allah as the day and night are, and that one day he too has to depart from this world and be present in the Audience of Allah. Although a very brief supplication, it has encompassed all the realities of life. To keep our life on the correct and straight path this supplication act as an effective remedy; this particularity is found in all the supplications taught by the Prophet of Allah (pbuh).

(٢) وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا أَخْدَ مَضْجَعَهُ مِنَ اللَّيلِ
وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: "اللَّهُمَّ يَا سَمِّكَ أَمُوتُ وَأَحْيَ" وَإِذَا
اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ
الشُّورُ۔" (بخاری، مسلم)

(2) It is narrated by Hazrat Huzaifa that when the Prophet of Allah (pbuh) went to his bed, he used to keep his hand under his cheek and say: "O Allah, in Your name I die and live." When he woke up, he used to say: "All praise is due to Allah Who has brought us back to life after causing us to die, and to Him is the return (after death)." [Bukhari, Muslim]

Explanation: That is, as Allah wakes us from the sleep, similarly He will bring us back to life after death and we have to present ourselves before Him with our records of deeds. Since sleep is very similar to death, it has been denoted with death.

It is reported in Bukhari and Muslim under the narration of Hazrat Ayesha that when the Prophet of Allah (pbuh) went to bed every night, he used to join his palms together and recite *Surah al-Ikhlas*, *Surah al-Falaq* and *Surah al-Naas* and blow on his hands and then rub the hands all over his body wherever he can; he used to start the rubbing from the head, then the face and then the front portion of the body. This he used to do three times.

(٣) وَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِذَا آتَيْتَ مَضْجَعَكَ فَتَوَضَّأْتَ وَضْوَئِكَ لِلصَّلَاةِ ثُمَّ اضْطَجَعْتَ عَلَى شِقِّكَ الْأَيْمَنِ وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجْهِي وَجْهِي إِلَيْكَ فَوَضَّعْتُ أَمْرِي إِلَيْكَ وَ الْجَاهْلَةُ ظَهَرِي إِلَيْكَ رَهْبَةً وَ رَغْبَةً إِلَيْكَ لَا مُلْجَأَ وَ لَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ أَمْتَثُ بِكَتَابِكَ الَّذِي أَنْزَلْتَ وَ نَبِيَّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ وَاجْعَلْهُنَّ أَخْرَ مَا تَقْرُونَ۔ (بخاري، مسلم)

(3) It is narrated by Hazrat Bara bin 'Aazib that the Prophet of Allah (pbuh) said to me: "When you go to bed, perform ablution as you do for the Salat. Then lie down on your right-hand side and say: 'O Allah, I have surrendered myself fully to You, I have turned my face towards You, I have entrusted all my affairs to You, I have made You my Supporter; fear and longing are towards You, there is no refuge and salvation against You except from You. I believe in Your Book that You have revealed and the Prophet that You have sent.' Hence, if you die (in the night), you die on the nature (Islam). Make these words your last words (before you go to sleep)." [Bukhari, Muslim]

Explanation: It is seen from this Saying how the teaching of the Prophet of Allah (pbuh) has made the sleep and comfort as sacred as the *Salat*. Ablution is obligatory to perform the *Salat*. Similarly, it has been taught to perform ablution before going to bed. As the soul of the *Salat* is remembrance of Allah, similarly through this supplication sleep has also been turned into a kind of remembrance of Allah.

When a person surrenders himself before Allah and makes Him his Protector and Supporter, and believes in His Guidance, he has adopted the true and natural Religion, denying which is like rebelling against man's own nature.

The supplication taught in this Saying reflects the nature and condition of a god-fearing person; if man dies in this condition, indeed he dies on the natural Religion of Islam.

SUPPLICATION OF ASSEMBLY

(1) عن عبد الله بن عمر قال: قل ما كان الذي يقُولُ مِنْ مَجْلِسٍ حَتَّى يَدْعُو بِهُؤُلَاءِ الدُّعَوَاتِ لِأَصْحَابِهِ اللَّهُمَّ أَقِسِّمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَعَنَا بِأَسْمَاءِ عِنْدَنَا وَأَبْصَارِنَا وَقُوَّتْنَا مَا أَحْيَيْنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ شَارِنَا عَلَى مَنْ ظَلَمْنَا وَأَنْصُرْنَا عَلَى مَنْ عَادَنَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ مَهِنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.
(ترمذى)

(1) It is narrated by Hazrat Abdullah bin Umar that it rarely happened that the Messenger of Allah (pbuh) stood up after an assembly and did not supplicate for his Companions thus: "O Allah, apportion us that much fear of You which can interpose between us and our disobedience to You; that much obedience of You which can take us to Your Paradise; that much conviction and belief which can make light on us the difficulties of the world. As long as we are alive, allow us to make use of our ears, our eyes and our strengths, and let them survive till the end. Make us direct our revenge towards those who have oppressed us; render us victorious over our enemies; protect us from those things which harm our Religion; do not make the world our greatest preoccupation, and nor our knowledge its

last extent; do not let such a person dominate us who does not show mercy on us." [Tirmizi]

Explanation: Hazrat Abu Hurairah says in another Saying that when the Prophet of Allah (pbuh) wanted to rise from a gathering, he used to say: "O Allah, You are the Most Sublime and all praise is for You. I bear witness that there is no God but You. I seek Your forgiveness and turn to You in repentance." If a person is unable to supplicate with a lengthy supplication at the end of a gathering, he should supplicate with a shorter one. If a person supplicates with the supplications taught by the Prophet of Allah (pbuh) conscientiously, they are enough to change and reform his life.

SUPPLICATION OF JOURNEY

(1) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى السَّفَرِ كَبَرَ ثَلَاثًا ثُمَّ قَالَ: سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا مُنْتَقَلِّبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرَّ وَالْتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرَضَى. اللَّهُمَّ مَوْنَ عَلَيْنَا سَقَرَنَا هَذَا وَاطْلُونَا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْمَلِ وَالْمَالِ. اللَّهُمَّ إِنِّي آغُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَابَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْمَلِ وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ أَيْتُونَ، تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

(مسلم)

(1) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah while sitting on the camel at the time of going on a journey used to say "Allahu Akbar" (Allah is the Greatest) three times and then say: "All praise and glory is to that Entity Who has subjugated this (mount) to us although we did not have the power to control it, and surely we are to return to our Lord. O Allah, we beseech from You in this journey piety, God-fearing and that deed which results in Your Good Pleasure. O Allah, make this journey easy on us and shorten its distance for

us. O Allah, You are the Companion in this journey and You are the successor of our wealth and family. O Allah, I take refuge in You from the hardships of the journey, from (seeing) depressing and gloomy spectacle; and from returning to my family and wealth in their worst condition." And when he returned from the journey, he used to repeat these words and add with them the words: "We are the returners, the repenters, the worshippers, and glorifiers of our Lord." [Muslim]

Explanation: "*Sitting on the camel, he used to say three times "Allahu Akbar":* It is understood from this that man should remember the Greatness and Omnipotence of Allah on reaching every height. Although now people travel not only on mounts like camel, but they travel on even higher things like airplanes, and still most of them do not remember the Greatness and Omnipotence of Allah.

"And surely we are to return to our Lord": That is, as we are journeying today, similarly one day we have to go on another journey which is the journey from this world to the Hereafter. Hence, man should never be careless in making arrangements for this journey.

When we travel, Allah is the Protector of our family and wealth in our absence.

Hazrat Abdullah bin Umar narrates that whenever the Prophet of Allah (pbuh) returned from the battlefield or Hajj or any other journey, on the way while passing through every height he used to loudly say *Allahu Akbar* three times and recite this supplication. (Bukhari, Muslim)

It is narrated by Hazrat Abu Hurairah that once a person came to the Prophet of Allah (pbuh) and said: "*O Prophet of Allah, I am about to go on a journey; kindly advise me.*" He said: "*You must hold fast to God-fearing, and whenever you climb any elevated place, recite the "takbeer."* (Ahmed, Tirmizi) It is also understood from the narration of Hazrat Ka'b bin Malik that the Prophet of Allah (pbuh) used to perform two rak'ats of the *Salat* in the mosque.

Generally, man feels uncomfortable during a journey. However, the internal nature of the Prophet of Allah (pbuh) during a journey can be gauged from the words that came out of the Prophet's venerable tongue. It is narrated by Hazrat Ibn Umar that whenever the Prophet of Allah (pbuh) returned from the battlefield or Hajj or any other journey, on the way while passing through every height he used to loudly say *Allahu Akbar* three times and recite: "There is no God but Allah, and He is One; there is no partner to Him; His is the monarchy, and all praise is for Him alone, and He has power over all things. We are the returners, the repenters, the worshippers, and glorifiers of our Lord. Allah fulfilled His promise, He helped His servant and He by Himself defeated the troops." (Bukhari, Muslim)

(٢) وَعَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوْدَعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَتَدَعَّهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدْعُ يَدَ النَّبِيِّ ﷺ وَيَقُولُ أَسْتَوْدُعُ اللَّهَ دِينِكَ وَأَمَانَتِكَ وَأَخِرَ عَمَلِكَ۔ (ترمذی، ابو داؤد، ابن ماجہ)

(2) *It is narrated by Hazrat Ibn Umar that whenever the Messenger of Allah (pbuh) bid farewell to a person, he used to hold his hand in his hand and never let it off until that person himself did not let go the hand of the Messenger of Allah (pbuh), and used to say: "I have entrusted your Religion, your trustworthiness and your last deed to Allah's protection."* [Tirmizi, Abu Dawood, Ibn Maaja]

SUPPLICATION OF EATING AND DRINKING

(١) عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ النَّبِيُّ ﷺ: إِذَا أَكَلَ أَوْ شَرَبَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ۔ (ابو داؤد، ترمذی)

(1) *It is narrated by Hazrat Abu Sayeed that whenever the Messenger of Allah (pbuh) ate and drank, he used to say: "All praise is to that Entity Who fed us, caused us to drink and made us of those who are Muslims."* [Abu Dawood, Tirmizi]

Explanation: The Prophet of Allah (pbuh) not only referred and remembered the material gifts, but he also remembered the invaluable spiritual gift of Islam. If one does not express his gratitude to Allah for such a gift, it is a very ungrateful attitude.

SUPPLICATION AT THE TIME OF GRIEF

(۱) عَنْ أَبْنَى عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيلُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ۔ (بخاری و مسلم)

(۱) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) used to say the following words at the time of grief and distress: "There is no God but Allah, the Supreme, the Most Forbearing; there is no God but Allah, Lord of the Throne (of Glory) Supreme; there is no God but Allah, Lord of the heavens and the earth, and Lord of the Throne of Honour." [Bukhari, Muslim]

Explanation: It is quite befitting to remember the Greatness and Benevolence of Allah at the time of grief and distress. It is narrated in another Saying that when the Prophet of Allah (pbuh) was worried, he used to lift his head towards the heaven and say: "Praise be to Allah, the Supreme." When he was deep in supplication and invocation, he used to say: "O the Eternally Living One, O the Self-Subsisting One." (Tirmizi) In another narration, it is stated that at the time of distress and grief, the Prophet of Allah used to say: "O the Eternally Living One, O the Self-Subsisting One, help me with Your Mercy."

SOME COMPREHENSIVE SUPPLICATIONS

(۱) عَنْ أَنَسٍ قَالَ: كَانَ أَكْثَرُ دُعَاءِ التَّيِّنِ: اللَّهُمَّ أَنِّي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ۔ (بخاری، مسلم، ابو داؤد)

(1) It is narrated by Hazrat Anas that the Messenger of Allah (pbuh) used to invoke with this supplication: "O Allah, give us good in this world and good in the Hereafter, and defend us from the torment of Fire." [Bukhari, Muslim, Abu Dawood]

Explanation: This supplication has been taken from the Holy Quran; see Chapter 2, Verse 201. This is a very comprehensive supplication, in which all the good of the world and the Hereafter has been encompassed.

(2) وَ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعِجْزِ وَالْكَسْلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَ أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُحْيَا وَالْمُمْتَاتِ۔
(بخاري، مسلم)

(2) It is narrated by Hazrat Anas that the Messenger of Allah (pbuh) used to supplicate thus: "O Allah, I take refuge in You from weakness, laziness, cowardice, senility, and stinginess, and I take refuge in You from the torment of the grave, and I take refuge in You from the trial of life and death." [Bukhari, Muslim]

Explanation: It means, help me out in every trial and test and save me from misguidance and ruination.

(3) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: اللَّهُمَّ أَصْلِحْ لِي فِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَ أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَ أَصْلِحْ لِي أُخْرَىنِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍ۔
(مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) used to supplicate: "O Allah, improve my Religion which is the guardian of my affairs, and improve my world in which is my living, and improve my Hereafter where I have to return, and make my life for me an augmentation of every kind of good deeds, and make my death for me a relief from every kind of evil." [Muslim]

Explanation: Through the Religion our soul, wealth, etc. get protected. Our Religion is our own guardian. How true is the proverb that the extent to which Islam has protected the Muslims is more than the extent to which the Muslims have protected it. Islam has fixed the rights and duties of everyone. Improvement in the Religion protects man from every kind of ruination.

There is no doubt that the best life is that life which is full of piety and good deeds, and the best death is that which provides happiness and comforts and protects from every kind of evil.

(4) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَشَّلُكُ الْهُدَى وَالْتُّقْيَا وَالْعَفَافَ وَالغِنَى.-
(مسلم)

(4) *It is narrated by Hazrat Abdullah bin Mas'ud that the Messenger of Allah (pbuh) used to supplicate: "O Allah, I beseech from You, guidance, God-fearing, chastity, and affluence."* [Muslim]

(5) وَعَنْ ابْنِ عَبَّاسٍ كَانَ النَّبِيُّ ﷺ يَدْعُو يَقُولُ: رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُنْ لِي وَلَا تَمْكُنْ عَلَى وَاهْدِنِي وَلَا يَسِّرْ الْهُدَى لِي وَأَنْصُرْ لِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا لَكَ مُخْبِتًا إِلَيْكَ أَوَّاهًا مُنْبِتًا رَبِّ تَقْبَلْنِي تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثِبْتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهِدْ قَلْبِي وَاسْلُ سَخِيْمَةَ صَدْرِي.- (ترمذى، ابو داود، ابن ماجه)

(5) *It is narrated by Hazrat Ibn Abbas that the Messenger of Allah (pbuh) used to supplicate: "O Allah, help me, do not help any other against me; bestow me with victory, do not bestow victory on any other against me; plan a strategy in my favour, do not plan a strategy for any other against me; bestow me with guidance, and make easy for me (walking on the path of) the guidance; help me against the one who has oppressed me. O Lord, make me the one who is grateful to You, the one who*

remembers You, the one who fears You, the one who obeys You, the one who humiliates himself before You, and the one who is compassionate and who turns to You. O Lord, accept my penitence, wash away my sins, accept my supplication, establish my argument, correct my tongue, guide my heart, and remove the hatred from my breast (heart).” [Tirmizi, Abu Dawood, Ibn Maaja]

Explanation: That is, create in me all those external and internal attributes which are liked by You. Grant me all those purities of life which are the invaluable asset of your most obedient servants.

(٦) وَ عَنِ ابْنِ عَمْرُو بْنِ الْعَاصِي قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشُعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ عِلْمٍ لَا يَنْقَعُ أَعُوذُ بِكَ مِنْ هُولَاءِ الْأَرْبَعِ
(ترمذى، نسائى)

(6) It is narrated by Hazrat 'Amr bin al-'Aas that the Prophet of Allah (pbuh) used to supplicate: “O Allah, I take refuge in You from the heart which is not submissive, from that supplication which is not listened to, from that soul which does not get satiated, from that knowledge which is not beneficial; I take refuge in You from these four things.” [Tirmizi, Nasai]

Explanation: It is understood from this Saying that successful is that person who keeps away from useless things and does not waste time in doing worthless tasks, whose heart is compassionate and turned towards Allah, whose soul is not impatient, and who is contented on the decisions made by Allah in his favour.

(٧) وَ عَنِ ابْنِ هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَ النِّقَاقِ وَ سُوءِ الْأَخْلَاقِ۔ (ابو داؤد، نسائى)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) used to supplicate: “O Allah, I take refuge in You

from opposition, hypocrisy and bad morals.” [Abu Dawood, Nasai]

(٨) عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ مِنْ دُعَاءِ دَاؤَدَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَمَا لِي وَمَا هُوَ بِي وَمِنَ الْمُأْمَنِ الْبَارِدِ۔ قَالَ وَ كَانَ النَّبِيُّ ﷺ إِذَا ذَكَرَ دَاؤَدَ يُحَدِّثُ عَنْهُ يَقُولُ كَانَ أَعْبَدَ الْبَشَرِ۔ (ترمذی)

(8) It is narrated by Hazrat Abu Darda that the Prophet of Allah (pbuh) said: “One amongst the supplications of Hazrat Dawood (pbuh) is: ‘O Allah, I beseech Your love and the love of those who love You, and that deed which can take me to Your love. O Allah, make Your love dearer to me than my soul, my wealth, my family and the cold water.’ Whenever the Prophet of Allah (pbuh) talked about Hazrat Dawood (pbuh), he used to say: “He was a great devotee and worshiper.” [Tirmizi]

Explanation: The relationship of Allah with man is not just of a ruler and the ruled. For man, Allah is also a worshipful, lovable and desirable Entity. It is also mentioned in the Holy Quran that the Believers love Allah the most: **وَالَّذِينَ آمَنُوا أَشَدُ حُبًّا لِّهُ**: “Those who believe are stancher in their love for Allah.” (2:165) In another place, it is stated in the Quran: **يَا أَيُّهَا الَّذِينَ آمَنُوا** من يَرْتَدَ مِنْكُمْ عَنِ دِينِهِ فَسُوقُوا يَأْتِيَ اللَّهُ بِقَوْمٍ مُّجِهِّمَةٍ وَمُبْيِئَةً أَذْلَلَةٌ عَلَى الْمُؤْمِنِينَ أَعْزَّةٌ **عَلَى الْكُفَّارِ إِنَّمَا يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَا يَبْدُونَ**” O you who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him – lowly with the Believers, mighty against the Rejecters, fighting in the Way of Allah and never afraid of the reproaches of such as find fault.” (5:54) The conclusion of the Faith and the Islamic teachings is Allah’s Love. This is the thing which has been called “life” in the Gospel and the Quran. The real life is actually that life where we love Allah devotedly. When asked about the loftiest ordinance amongst the ordinances of Gospel,

Hazrat Jesus (pbuh) said: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment." (Mathew, 22:37-38)

It is evident from the songs of Hazrat Dawood mentioned in the Psalms that He loved Allah very much and was a great worshiper of Allah. For example: "You, God, are my God, earnestly I seek You; I thirst for You, my whole being longs for You, in a dry and parched land where there is no water. I have seen You in the sanctuary and beheld Your Power and Your Glory. Because Your love is better than life, my lips will glorify You. I will praise You as long as I live, and in Your Name I will lift up my hands. I will be fully satisfied as with the richest of foods; with singing lips my mouth will praise You. On my bed I remember You; I think of You through the watches of the night." (Psalm, 63:1-6)

(٩) وَ عَنْ عَبْدِ اللَّهِ ابْنِ يَزِيدَ الْخَطْمَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 اللَّهُمَّ ارْزُقْنِي حُبَكَ وَ حُبَّ مَنْ يَنْفَعُنِي حُبَّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي
 مِمَّا أُحِبُّ فَاجْعَلْهُ فُؤَادًا لِّمَا تُحِبُّ اللَّهُمَّ مَا زَوَّيْتَ عَنِّي مِمَّا أُحِبُّ
 فَاجْعَلْهُ فَرَاغًا لِّمَا تُحِبُّ۔
 (ترمذی)

(9) It is narrated by Hazrat Abdullah bin Yezid al-Khatmi that the Prophet of Allah (pbuh) used to supplicate: "O Allah, grant me Your love and the love of that person which is beneficial to me in Your view. O Allah, whatever you have granted to me of my desirable things, make them to help me in performing such deeds which You like. O Allah, whatever You have not granted to me of my desirable things, make them the cause for me to devote on those things which You like." [Tirmizi]

Explanation: The important thing in this supplication is that the most desirable things that Allah has granted us should become the source of performing those deeds which Allah likes the most, and the things that Allah has not granted to us, though most desirable to us, should become the source of leisure and comfort for us, and we should become free for those things which are liked by Allah. That is, the effect of this

distance should be such that the Will of Allah should become dearer to us.

(10) وَعَنْ عَطَاءِ بْنِ السَّائِرِ عَنْ أَبِيهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنًا عَمَّارًا بْنُ يَاسِيرٍ صَلَوةً فَأَوْجَزَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ لَقَدْ خَفَقْتَ وَأَوْجَزْتَ الصَّلَاةَ فَقَالَ أَمَا عَلَىٰ ذَالِكَ لَقَدْ دَعَوْتُ فِيهَا بِدَعْوَاتِ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ أَبِي غَيْرَةَ أَنَّهُ كَثُرَ عَنْ نَفْسِهِ فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ وَأَخْبَرَ بِهِ الْقَوْمَ: أَللَّهُمَّ يَعْلَمُكَ الْغَيْبُ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَخِيفُ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عِلِمْتَ الْوَفَاءَ خَيْرًا لِي، أَللَّهُمَّ وَأَسْأَلُكَ خَشِيتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضاِ وَالغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالغُنْيِ وَأَسْأَلُكَ تَعِينًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَائِي مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ۔ أَللَّهُمَّ زِينْنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاءً مَهْدِيَّينَ۔ (نسائی)

(10) It is narrated by Hazrat 'Ata bin Sayeb from his father that 'Ammar bin Yasir led us in a Salat, but he shortened the Salat. Some of the people told him: "You lightened and shortened the Salat." He said: "This shortening does not harm me, because I have recited in the Salat such supplications which I have heard from the Prophet of Allah (pbuh)." When he stood up, a person amongst the people, who was my father, followed him and asked 'Ammar about that supplication. He returned and informed the people about it. (That supplication is): "O Allah, with Your Knowledge of the Unseen and Your Power over all creatures, keep me alive as long as the life is good for me in Your Knowledge, and grant me death when it is good for me in Your Knowledge. O Allah, and I beseech from You Your fear both in private and in public, and I beseech from You the capability

to say the Truth both in delight and anger, and I beseech from You to adopt a middle course both in poverty and opulence, and I beseech from You such a prosperity which does not end, and I beseech from You Your Good Pleasure after Your judgement, and I beseech from You a cool life after death, and I beseech from You the delight of looking at Your Face, and I need such an eagerness of meeting you which is not harmful nor is it misleading enticement. O Allah, adorn us with the ornament of Faith and make us walk on the path of those who are rightly guided.” [Nasai]

Explanation: This is a comprehensive supplication. The things that have been sought in this supplication are of primary importance in life.

1. The balance of my life be sustained both in the state of poverty and opulence; I should not adopt immoderate style of life in any circumstance whatsoever.
2. I should remain contented on the decisions of Allah and the real thing that I desire is nothing but His Good Pleasure.
3. I may be granted that comfort and leisure after death which You have promised to the Believers.
4. I am eager to meet You, but this eagerness should not mislead me and I tend to ignore Your ordinances. I beseech that desire which causes me to obey Your ordinances more and more.
5. Adorn us with the adornment of Faith: It is understood from this phrase that Faith is the adornment of life. Only those people consider Faith as a tasteless and dry ideology who are unaware of the taste of the Faith. It is also understood from the Quran that Faith is the adornment of hearts: **وَلِكُنَّ اللَّهُ حَبِيبًا إِلَيْكُمُ الْإِيمَانُ وَرَبِّكُمْ فِي** **قُلُوبِكُمْ وَأَنْتُمْ إِلَيْكُمُ الْكُفُورُ وَالْفُسُوقُ وَالْعُصْبَيَانُ أُولَئِكَ هُمُ الْمُرْدُونُ** “But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness.” (49:7)

REPENTANCE AND SEEKING FORGIVENESS

(1) عَنْ أَعْرِيْ الْمُزَانِيَّةِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّهُ لِيُغَانَ عَلَىٰ قَلْبِي حَتَّىٰ أَسْتَغْفِرَ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً، أَخْرَجَهُ مُسْلِمٌ وَأَبُو دَاؤِدَ وَفِي رِوَايَةِ مُسْلِمٍ تُوبُوا إِلَى رَبِّكُمْ فَوَاللَّهِ إِنِّي لَا تُوبُ إِلَى رَبِّي تَبَارِكَ وَتَعَالَىٰ فِي الْيَوْمِ مِائَةً مَرَّةً۔

(1) It is narrated by Hazrat A'az Muzani that the Prophet of Allah (pbuh) said: "A kind of veil falls on my heart until I seek forgiveness from Allah one hundred times a day." This has been narrated in Muslim and Abu Dawood. In the narration of Muslim, it is stated that the Prophet of Allah (pbuh) said: "Turn to your Lord in repentance; by Allah I turn to my Praiseworthy and Almighty Lord in repentance one hundred times a day."

Explanation: It is understood from this Saying that seeking repentance and forgiveness has the quality of removing the constriction and impurity of the soul. However hard man tries, the state of the heart cannot remain constant in view of the engagement in the worldly affairs. The veil that descends on the heart can be lifted by turning to Allah in repentance and seeking His forgiveness.

(2) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَاللَّهِ إِنِّي لَا سْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً۔ (بخاري)

(2) It is narrated by Hazrat Abu Hurairah: I heard the Prophet of Allah (pbuh) saying: "By Allāh, I seek Allah's forgiveness and turn to Him in repentance more than seventy times a day." [Bukhari]

Explanation: The more a person gets nearer to Allah, the more he realises Allah's Greatness, and also realises his own shortcomings. In spite of his righteous deeds, sincerity and God-fearing, he still thinks himself to be a faulty person.

(٣) وَعَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ أَسْتَغْفِرُ
اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفْرَاثُ ذُنُوبَهُ وَ
إِنْ كَانَ قَدْ فَرِّمَ الرَّحْفِ. (ابو داؤد، ترمذى، حاكم)

(3) It is narrated by Hazrat Ibn Mas'ud that the Prophet of Allah (pbuh) said: "Any who said: 'I beseech forgiveness from Allah – there is no God but Him, the Living, the Self-Subsisting, Eternal – and turn to Him in repentance,' his sins are forgiven even if he had run away from battle." [Abu Dawood, Tirmizi, Haakim]

Explanation: When a person sincerely feels ashamed of his sins and beseeches forgiveness from Allah, Allah forgives even the greatest of the sins. In another Saying, the Prophet of Allah (pbuh) has even said: "One who repents from the sins is like a person who has not committed any sins at all." (Tirmizi, Baihaqi). This Saying is the source of comfort for us. However, it should be kept in mind with regard to repentance that if a person has caused any harm to another person, he should not only repent but also try to compensate that person who has been harmed.

(٤) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَمْ
تُذَبِّبُوا لَذَهَبَ اللَّهُ تَعَالَى بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذَبِّبُونَ فَيَسْتَغْفِرُونَ اللَّهَ
فَيَغْفِرُ لَهُمْ (مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "By the Entity in Whose hand is my life, if you do not commit any sin, Allah will destroy you and create some other people (in your place) who will commit sins and beseech forgiveness from Allah and He will forgive them." [Muslim]

Explanation: This Saying corroborates the above Saying. It gives comfort to those who have committed sins because of human weakness and are ashamed of them. It has been clarified in this Saying that man's real excellence and his wondrous nature is not that man should never commit a

mistake or sin; the angels have been granted with this excellence. The real excellence of man is whenever he commits a sin he feels ashamed and tries to seek penitence and reform himself. When man tries to reform himself whenever he commits a mistake, it means that his real nature has not been soiled, and if at all it is soiled it is just superficial.

(٥) وَ عَنْ إِبْرَاهِيمَ عَبْدَ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَزِمَ الْأَسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَ مِنْ كُلِّ هَمٍ فَرَجًا وَ رَزْقَهُ مِنْ حَيْثُ لَا يَخْتَسِبُ۔

(احمد، ابو داؤد، ابن ماجہ)

(5) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Whoever obligates on himself seeking forgiveness (from Allah), Allah will create for him a way to come out of every distress, and give him relief from every grief, and provide him sustenance from sources he never could imagine." [Ahmed, Abu Dawood, Ibn Maaja]

Explanation: It is understood from this Saying that seeking forgiveness from Allah is a source of getting rid of many of our distresses, sorrows and difficulties. We incur many of our difficulties because of our bad deeds. Allah forgives our sins and faults when we seek His forgiveness, which in turn results in the eradication of our difficulties.

(٦) وَ عَنْ أَنَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ بَنِي آدَمَ خَاطِئٌ وَ خَيْرُ الْخَاطَّائِينَ التَّوَابُونَ۔

(ترمذی، ابن ماجہ، دارمنی)

(6) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Every child of Adam is a sinner and the best of the sinners are those who turn to Allah in repentance." [Tirmizi, Ibn Maaja, Darmi]

Explanation: Man quite often commits mistakes. But the best people are those who acknowledge their mistakes and turn to Allah in repentance.

(٧) وَعَنْ بِلَالِ بْنِ يَسَارٍ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ ﷺ: قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ وَأَتُوبُ إِلَيْهِ غُفْرَانَهُ وَإِنْ كَانَ قَدْ فَرِّ مِنَ الرَّحْمَةِ .

(7) It is narrated by Hazrat Bilal bin Yesaar bin Zaid, a freedman of the Messenger of Allah, said: My father told that his father narrated from his grandfather that he heard the Prophet of Allah (pbuh) saying: "Whoever says: 'I beseech forgiveness from Allah – there is no God but Him, the Living, the Self-Subsisting, Eternal – and turn to Him in repentance,' his sins are forgiven even if he had run away from battle." [Tirmizi, Abu Dawood]

Explanation: If one sincerely turns to Allah in repentance, gravest of the sins like running away from the battlefield are pardoned. In the narration of Abu Dawood; the name of the narrator has been mentioned as Hilal bin Yesaar instead of Bilal bin Yesaar.

(٨) وَعَنْ ابْنِ عُمَرَ قَالَ إِنْ كُنَّا لَنَعْدُ لِرَسُولِ اللَّهِ ﷺ فِي الْمُجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي وَتُبْ عَلَى إِنَّكَ أَنْتَ التَّوَابُ الْغَفُورُ مِائَةً مَرَّةً .
(احمد، ترمذى، ابو داؤد، ابن ماجه)

(8) It is narrated by Hazrat Ibn Umar that we used to count the Prophet of Allah (pbuh) saying in one session one hundred times: "O Lord, forgive me and restore Your Grace on me, indeed You are Oft-Returning, Oft-Forgiving." [Ahmed, Tirmizi, Abu Dawood, Ibn Maaja]

(٩) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَابَ قَبْلَ طَلْوَعِ الشَّمْسِ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ .
(مسلم)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Whoever turns to Allah in repentance before the sun rises from the West, Allah will accept his repentance." [Muslim]

Explanation: One of the signs of the Day of Judgement is that the sun will rise from the West. This is one of the great signs of approaching of the Day of Judgement. At that time, the Unseen will become seen and hence the doors for repentance get closed, because when the Unseen thus becomes manifest, the time for trial and test ends.

It is narrated in one of the Sayings quoted by Abu Dawood that when the sun rises from the West, every man alive on earth will accept Faith, but at that time this kind of Faith becomes useless for those who had not accepted Faith before or who had not acted according to their Faith. Similarly, acceptance of Faith at the time of death is also of no use, because at the time of death too all the Unseen gets manifested.

REMEMBRANCE OF ALLAH

Remembrance of Allah is actually the real spirit and foundation of Islam. Without this man cannot achieve that kind of life which Islam desires for him. It is Allah's remembrance that binds permanently the human life with Allah and His servitude. As continuous breathing is essential for the survival of human body, similarly for the survival of our spiritual and ethical existence, it is essential that our attention is always focused towards Allah and the words of His remembrance always be on our tongues. The perception and thought of Allah should settle in our hearts in such a fashion that it penetrates not only our conscience but our subconscious too, and then it should manifest in our actions, deeds, talks and in every walk of our life that we are the servants of One God, and that the perception of His Greatness should keep us away from being careless and neglectful, and obtaining His Good Pleasure should motivate us to perform more and more good deeds. When we perform any good deed, we should thank Allah; when afflicted by any calamity we should seek Allah's help and mercy and turn to Him; when given an opportunity to sin, we should fear Allah and desist from it; turn to Allah in repentance whenever a sin is committed; beseech Allah's help and assistance at the time of every need; begin every work and deed with the name of Allah; take the name of Allah while eating, going to bed or waking up from sleep; generally, always remember Allah in one way or the other. This is the soul of real Islamic life.

It is the essential requirement of Islamic life that the remembrance of Allah should permeate every vein of man's body. Without this permanent remembrance of Allah, those acts of worship which we perform on particular times cannot have any favourable effects on our life. Therefore, the Holy Quran has not only instructed to remember Allah, but remember Him more and more. Hence, it is stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٣﴾ (الإِحْرَاب: ٣)

"O you who believe! Remember Allah with much remembrance." (33:41)

In another place, it is stated:

وَادْعُوا اللَّهَ كَفِيرًا عَلَّمَكُمْ تُفْلِحُونَ ﴿١٠﴾ (البُحْرَان: ١٠)

"And remember Allah much that you may prosper." (62:10)

Because of the importance of remembrance Allah; the entire Religion of Islam has been connoted as "Remembrance of Lord." Hence, it is stated in the Quran:

وَأَن لَوْا سَتَّقَامُوا عَلَى الظَّرِيقَةِ لَا سَقَيْنَاهُمْ مَاءً غَدَقًا ﴿٦﴾ لِنَفْتَنَاهُمْ فِيهَا
وَمَن يُغْرِض عَن ذِكْرِ رَبِّهِ يَكْسِلُكُهُ عَذَابًا صَدِيدًا ﴿٧﴾ (النَّحْشُور: ٦-٧)

"If they (the idolaters) tread the right path, We shall give them to drink of water in abundance, that We may test them thereby, and whoso turns away from the remembrance of his Lord, He will thrust him into every-growing torment." (72:16-17)

In view of the importance of Allah's remembrance, it has been ordained that the Muslims should remember Allah quite often:

وَادْعُ رَبِّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهَرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْأَصَالِ وَلَا تَكُن مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ (الْأَعْرَاف: ٢٠٥)

"And (O Muhammad) remember your Lord within yourself humbly and with awe, below your breath, at morn and evening. And be not of the neglectful." (7:205)

Neglecting to remember Allah is the cause for loss and harm. The Quran declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَنْ يَفْعُلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِيرُونَ ④ (النَّاسُونَ: ٩)

"O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers". (63:9)

Defining the attributes of the Believers, the Quran has stated:

وَاللَّهُ يَرِيَّ اللَّهَ كَثِيرًا وَاللَّهُ يَرِيَّ أَعْدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ⑤ (الإِرَابُ: ٣٥)

"And for men and women who engage much in Allah's remembrance for them Allah has prepared forgiveness and great reward." (33:35)

Allah says in the Quran that He will remember those who remember Him:

فَادْكُرُوهُنِي أَذْكُرْكُمْ وَاشْكُرُوهُنِي وَلَا تَكْفُرُوهُنِي ⑥ (البَرُّ: ١٤٢)

"Remember Me, I will remember you; give thanks to Me, and reject not Me." (2:152)

Allah's remembrance has been described to be the source of heart's contentment and the Believers obtain contentment of heart from Allah's remembrance. The Holy Quran states:

الَّذِينَ آمَنُوا وَتَطْمَئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا إِذْ كَرِيَ اللَّهُ تَطْمَئِنُ الْقُلُوبُ ⑦ (الْأَرْدَعُ: ٢٨)

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." (13:28)

It has been specifically instructed to engage in Allah's remembrance after the performance of worship. This means that Allah's remembrance is such a worship that there is no leisure from it; this worship is to be a continuous one. The Holy Quran says:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ (النَّاهٰءٌ: ١٠٣)

"When you pass (congregational) prayers, remember Allah standing, sitting down, or lying down on your sides." [4:103]

As regards the Friday weekly Prayers, it is stated in the Holy Quran:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا عَلَّا كُمْ تُفْلِحُونَ (البُّصْرَةٌ: ١٠)

"And when the Prayer is finished, then you may disperse through the land and seek of the Bounty of Allah: and remember Allah much that you may prosper." (62:10)

It is stated in the Quran with regard to the Hajj thus:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَيْفَ كُمْ أَبَاءُكُمْ أَوْ أَشْدَدُ ذِكْرًا (البَرْهَةٌ: ٢٠٠)

"When you have accomplished your holy rites, remember Allah as you used to remember your fathers – yea, with far more heart and soul." (2:200)

It is understood from many Verses of the Quran that the spirit and objective of all great acts of worship is Allah's remembrance. For examples, it is stated in the Quran about the *Salat*:

أَقِمِ الصَّلَاةَ لِنِي كُرِبَتِي (طَهٌ: ١٤)

"And establish regular Salat for My remembrance." (20:14)

The Prophet of Allah (pbuh) has said that the rites of Hajj have been prescribed for Allah's remembrance:

إِنَّمَا جَعَلَ الطَّوَافُ بِالْبَيْتِ وَالسُّعْدَى بَيْنَ الصَّفَّا وَالْمَرْأَةِ وَرَمْنَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ۔
(ابو داؤد، ترمذی)

"The circumambulation of the House of Allah, the running between Safa and Marwa and throwing stones at the Pillars are all have been prescribed for Allah's remembrance." (Abu Dawood, Tirmizi)

It is stated in the Quran about Jihad as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمْ فِتْنَةً فَاقْبِلُوهَا وَإِذْ كُرِبْتُمْ اْتُّهَبُوهَا لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٥﴾ (الاتقال: ٢٥)

"O you who believe! When you meet a force, be firm, and call Allah in remembrance much (and often) that you may prosper." (8:45)

It has been stated about those who have insight that their contemplation does not make them ignore Allah's remembrance. They are never neglectful of Allah's remembrance. Everything in the universe reminds them of Allah's Greatness and Justice. The Holy Quran states:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخَلَافِ الْأَيَّلِ وَالثَّهَارِ لَآيَاتٍ لِّلْأُولَائِنَّ الْأَكْبَارِ ﴿١٩٠﴾ الْأَلْيَابِ الَّذِينَ يَنْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بِاطِّلَاءً سُبْحَانَكَ فَقَنَا عَذَابَ النَّارِ ﴿١٩١﴾ (آل عمران: ١٩٠-١٩١)

"Behold! In the creation of the heavens and the earth, and the alternation of Night and Day – there are indeed Signs for men of understanding – men who remember Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the

heavens and the earth (with the thought): 'Our Lord! Not for naught You have created (all) this! Glory to You! Give us salvation from the Penalty of the Fire.' (3:190-191)

Allah's remembrance is the soul of all good deeds, without which all deeds become soulless. This fact has been elaborated in the following Saying:

عَنْ مَعَاذِ بْنِ أَنَسٍ نَّبِيِّ الْجُهْفِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّ رَجُلًا سَأَلَهُ: أَيُّ الْمُجَاهِدِينَ أَغْزَلَمُ أَجْرًا يَا رَسُولَ اللَّهِ؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَعَالَى ذِكْرًا. قَالَ: أَيُّ الصَّائِمِينَ أَكْثَرُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ عَزَّ وَجَلَّ ذِكْرًا ثُمَّ ذَكَرَ الصَّلَاةَ وَالزَّكُوَةَ وَالْحَجَّ وَالصَّدَقَةَ كُلُّ ذَلِكَ يَقُولُ رَسُولُ اللَّهِ ﷺ: أَكْثَرُهُمْ لِلَّهِ ذِكْرًا.

(مسند احمد)

"It is narrated by Hazrat Ma'az bin Anas al-Juhni that a person asked the Prophet of Allah (pbuh): "Who among the Mujahideen gets greater reward, O Prophet of Allah?" He (the Prophet) said: "The one who remembers Allah much." He asked: "Who among those who fast gets greater reward?" He said: "The one who remembers Allah much." Then this person similarly asked about the Salat, Zakat, Hajj and the Charity, and for every one of them the Prophet of Allah repeated the same answer: "The one who remembers Allah much." (Musnad Ahmed)

IMPORTANCE OF ALLAH'S REMEMBRANCE

(١) عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ وَأَرْفَعُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ الْمَذَاقِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ، قَيْلَ يَا رَسُولَ اللَّهِ! وَمِنَ الْغَارِيِّ فِي سَيِّلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبْ

بِسْيَفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّىٰ يَنْكِسُوْ وَيَخْتَصِبَ دَمًا فَإِنَّ
الَّذِي أَكَرَ لِلَّهِ أَفْضَلَ مِنْهُ دَرَجَةً۔

(احمد، ترمذی)

(1) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) was asked: "Which servant will have the best and loftiest rank with Allah on the Day of Judgement?" He said: "Those men and women who remember Allah much." He was asked: "Will it be more than that of the fighter in the Way of Allah?" He said: "(Yes), even if he strikes with his sword until it breaks and he himself is coloured red, still the rank of that person who remembers Allah will be loftier to him." [Ahmed, Tirmizi]

Explanation: Allah's remembrance is the spirit and objective of Islam. Therefore, if there is no remembrance of Allah and the passion to obtain His love and good pleasure behind any good deed, however great or important it might be, it does not carry any weight in the Sight of Allah. On the contrary, even a smaller good deed carries more weight in Islam if performed with sincerity and if its real motivation is Allah's remembrance and His love. Allah's remembrance is more important than any other thing. It is stated in the Quran: **وَلَنِعْدُ اللَّهَ أَكْبَرُ** "And remembrance of Allah is the greatest (thing in life) without doubt." (29:45). In Islam, the soul and objective of the greatest of the good deeds is Allah's remembrance. For example, it is stated about the *Salat*: **وَأَقِمِ الصَّلَاةَ لِيَرْكُنَ إِلَيْهَا** "And establish regular Salat for My remembrance." (20:14) It is stated about Jihad thus: **يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا أَلْقَيْتُمْ فِتْنَةً فَاثْبِطُوهَا وَإِذْ كُرِّمُوا اللَّهُ** **كَثِيرُ الْعَلَمُ كُلُّمَا** **تُقْلِبُونَ** "O you who believe! When you meet a force, be firm, and call Allah in remembrance much (and often) that you may prosper." (8:45) Whatever may be the good, its soul is Allah's remembrance.

It is narrated by Hazrat Abu Darda that the Prophet of Allah (pbuh) said: **أَلَا أَنْتُمْ بِخِزِيرَاتِكُمْ وَأَذْكَارًا عِنْدَ مَلِئِكَتِكُمْ وَأَرْقِعِهَا فِي ذَرْجَاتِكُمْ** **وَخَيْرُكُمْ مِنْ إِنْفَاقِ الدَّهْبِ وَالْأُرْقِ وَخَيْرُكُمْ قَيْنَانْ تَلْقَوْهُ عَنْ دُوْكُمْ فَتَضَرِّبُونَهُمْ وَيَضْرِبُونَهُمْ**

أَنفَاقُكُمْ قَالُوا: بَلْ, قَالَ: ذِكْرُ اللَّهِ۔ "Shall I not inform you about the good deed that is better than those of your deeds which are best and pure with your Monarch and are loftier in your ranks, and which is better than spending gold and silver, and is better than that you meet your enemy and you strike their necks and they strike your necks?" The Companions said: "Sure (O Prophet of Allah)." He said: "It is Allah's remembrance." (Malik, Ahmed, Tirmizi, Ibn Maaja) It means that the rank of remembering Allah is more than that of Jihad, spending in the Cause of Allah, etc.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي طَرِيقَةٍ مَكْتَأَةً فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانٌ, فَقَالَ سِيرُوا هَذَا جُمْدَانٌ سَبَقَ الْمُفَرِّدُونَ, قَالُوا وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ الْذَّاكِرُونَ اللَّهَ كَثِيرًا وَالْذَّاكِرَاتِ۔ (مسلم)

(2) It is narrated by Hazrat Abu Hurairah that once the Prophet of Allah (pbuh) was walking on a road of Makkah when he passed by a mountain called Jumdan. He said: "Let us go; this is Jumdan. "Mufarridun" have surpassed." People asked: "Who are Mufarridun, O Prophet of Allah?" He said: "Those men and women who remember Allah much." [Muslim]

Explanation: Jumdan is the name of a mountain which is near Madinah at a day's march. There is no other mountain near it. After seeing this mountain, the Prophet of Allah exhorted the people towards a unique thing. That is, as this mountain is standing alone, similarly the people who remember of Allah are also alone when they remember Allah in the solitude of nights.

The literal meaning of *Mufarridun* is those who have separated themselves from others, alone and who have lightened themselves. It means those people whose food for their souls is Allah's remembrance, who have attached themselves to Allah after cutting off from everything, whose objective is nothing but achievement of the good pleasure of Allah, and who have freed themselves from all useless things. This is known as *Tafreed*. The Holy Quran calls this *Tabattal*

(devotion). It is stated in the Quran: وَادْعُ كُلِّ اسْمٍ رَّبِّكَ وَتَبَّقَّلْ إِلَيْهِ "Keep in remembrance the name of your Lord and devote yourself to Him wholeheartedly." (73:8)

In another Saying reported in Tirmizi, the Prophet of Allah (pbuh) has said that *Mufarridun* are those who are more eager to remember Allah and are devoted to Him. Allah's remembrance removes all their sins and they arrive on the Day of Judgement lighter.

(۲) وَ عَنْ عَبْدِ اللَّهِ بْنِ بُشَّرٍ قَالَ: جَاءَ أَغْرِيَ الْأَغْرِيَ إِلَى النَّبِيِّ ﷺ فَقَالَ أَيُّ النَّاسِ خَيْرٌ؟ فَقَالَ طُوبٌ لِمَنْ طَالَ عُمْرُهُ وَ حَسُنَ عَمَلُهُ، قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: أَنْ تُفَارِقَ الدُّنْيَا وَ لِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ۔
(احمد، ترمذی)

(3) It is narrated by Hazrat Abdullah bin Busr that an Arab came to the Messenger of Allah (pbuh) and asked: "Which man is better?" He said: "Blessed is that person who got a long life and performed good deeds." He asked: "O Prophet of Allah, which deed is better?" He said: "That you depart from this world in such a state that your tongue is moistened with Allah's remembrance." [Ahmed, Tirmizi]

Explanation: That is, you should not be neglectful of Allah's remembrance until your death.

(۴) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ أَنَا مَعَ عَبْدِي إِذَا ذَكَرَنِي وَ تَحَرَّكَتْ بِنِ شَفَقَاتِهِ۔
(بخاری)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah says: 'I am with my servant when he remembers Me and his lips move with my remembrance'." [Bukhari]

Explanation: That is, when a servant remembers Me, he will achieve My proximity and get My assistance. I am never neglectful of such a servant.

(5) وَ عَنْ أَبِي هُرَيْرَةَ وَ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتُهُمُ الْمَلَائِكَةُ وَ غَشِّيَّتُهُمُ الرَّحْمَةُ وَ نَزَّلْتُ عَلَيْهِمُ السَّكِينَةُ وَ ذَكَرْهُمُ اللَّهُ فِيمَنْ عِنْدَهُ۔
(مسلم)

(5) It is narrated by Hazrat Abu Hurairah and Hazrat Abu Sayeed that the Prophet of Allah (pbuh) said: "Whenever people remember Allah, the angels invariably surround them and the Mercy covers them and contentment descends on them, and Allah makes a mention of them among those (angels) who are near to Him." [Muslim]

Explanation: It is understood from some other Sayings that Allah has assigned some angels with the specific duty to be in search of such people who are engaged in Allah's remembrance. When they find such people, they call their companions that we have found the thing that we were searching for. Then they cover such people with their wings and spread up to the heavens.

Allah's Mercy surrounds those people who are engaged in Allah's remembrance. They become entitled to receive Allah's special Mercy and Allah grants them peace and tranquillity, doubts never torment them, and they get complete contentment. This is a special gift from Allah. This has also been mentioned in the Holy Quran; refer 9:26; 48:4, 26.

It is a matter of pride for a servant of Allah that his Lord makes a mention of him among His close angels.

(6) وَ عَنْ أَبْنِ عُمَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُكَثِّرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةً لِّلْقَلْبِ وَ إِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِيُّ۔
(ترمذى)

(6) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "Do not talk much without Allah's remembrance, because talking more without Allah's remembrance hardens the heart, and among the people that person is farther from Allah who has a hard heart." [Tirmizi]

Explanation: Passion, affability, tenderness, delicateness are, in fact, fundamental qualities of the heart. To keep these qualities intact and cultivate them further, it is necessary that man should not neglect to remember Allah and his talks and discussions should never be bereft of Allah's remembrance. Every action of man affects his heart. If a person talks much without remembering Allah, invariably it affects his heart and it will become hard, and such a hard heart can never be entitled to receive Allah's Mercy. Therefore, it is essential for man to always include Allah's remembrance in his talks.

(7) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَعَدَ مَقْعِدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ وَ مَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ

(ابو داؤد)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who sat in a seat and did not remembered Allah in it, a ruination will be set over him from Allah, and whoever reclined on the bed and did not remember Allah in it, a ruination will be set over him from Allah." [Abu Dawood]

Explanation: It means that neglecting to remember Allah is nothing but inviting ruination. One who is neglectful of remembering Allah loses everything. Allah's remembrance brings the lustre and brightness in a Believer's life. His heart is always full of fear of Allah and His remembrance. The sense of Allah's Greatness always keeps him straight and His love keeps his attention riveted to Him. Forgetting Allah means that man has lost his most precious thing and has himself ruined his beautiful garden. If he has not realised it now, he will soon realise it on the Day of Judgement. At that time he

would say, how good it would have been if he had not wasted any time in this world.

(٨) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مَثْلِ حِينَةِ حِمَارٍ وَ كَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ۔
(ابو داؤد، حاکیم)

(8) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Those people who got up from a gathering in which they did not remember Allah, have as if gotten up from a stinking dead donkey, and it will cause sorrow for them on the Day of Judgement." [Abu Dawood, Haakim]

Explanation: It means that if a gathering ends without the remembrance of Allah, it is as if man has come out of a wild and ominous place. He has gathered for himself grief and sorrow instead of comfort and happiness.

(٩) وَ عَنْ أَبِي مُؤْسِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ: مَثَلُ الدِّيْنِ يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ۔
(بخاری و مسلم)

(9) It is narrated by Hazrat Abu Musa that the Messenger of Allah (pbuh) said: "The similitude of one who remembers his Lord and the one who does not remember is the similitude of living and dead." [Bukhari, Muslim]

Explanation: A great reality has been revealed in this Saying. It is understood from this Saying that Allah's remembrance is the real life and that one who neglects to remember is devoid of any life. Allah alone is the source of life and His remembrance bestows real life on man. The real life is nothing but fully comprehending the Entity of Allah and loving Him deeply. The guidance that the Prophets of Allah receive from Allah guides us towards this life. It is written in the Torah: "*Man does not live on bread alone; rather, he lives on the word which comes from the Lord.*" How valuable is this sentence of Gospel of Barabbas: "*Body lives by food and the soul lives by knowledge and love.*" (106:11) It is written in John: "*For*

the bread of God is the bread that comes down from heaven and gives life to the world." (6:33) Hazrat Jesus (pbuh) used to pray: "*Give us today our daily bread.*" (Mathew, 6:11) Hazrat Jesus (pbuh) used to talk in metaphors; here the "bread" means that thing by which man gets the real life.

أَوْمَنْ كَانَ مَيِّنَا فَأَحْيَيْنَاهُ وَجَعَلْنَاهُ
لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَكْتُلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا
"Can he who was dead, to whom We gave life, and a Light whereby He can walk amongst men, be like him who is in the depths of darkness, from which he can never come out?" (6:122) It is also understood from this Verse that the Unbelievers are deprived of the life that the Believers have.

Since Allah's remembrance and celebrating His praises are the cause for man's real life, these things will be available for the people of Paradise as their spiritual food as easily and without any efforts as we breathe. When we breathe nothing obstructs it and whatever work we are engaged in, the act of breathing continues. Similarly, nothing obstructs the act of praising and remembering Allah. It is mentioned in one of the Sayings narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: يَأْتِيهِمُونَ التَّسْبِيحُ وَالْحَمْدُ كَمَا تَأْتِيَهُمُونَ (الثَّقْفَانِ)
"The people of the Paradise will be inspired with the Glorification and Extolment of Allah as breathing is inspired." (Muslim)

In another Saying, the Prophet of Allah (pbuh) has said: *"If I sit among the people who are engaged in the remembrance of Allah from the Fajr Salat till the sun rises, it is dearer to me than freeing four slaves from the progeny of Ismail; if I sit among those people who are engaged in the remembrance of Allah from the 'Asr Salat till the sun sets, it is dearer to me than freeing four slaves."* (Abu Dawood) It is understood from this Saying that Allah's remembrance was not only mandatory for the Prophet of Allah (pbuh) but was also a dearest thing and a spiritual food for him.

SOME WORDS OF ALLAH'S REMEMBRANCE

(١) عَنْ سَمْرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْكَلَامِ آرْجَعُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ۔ (مسلم)

(1) It is narrated by Hazrat Samura bin Jundub that the Prophet of Allah (pbuh) said: "Among the words, the four are the best: Subhan Allah (Glory be to Allah); Alhamdu Lillah (Praise be to Allah); La ilaha illallah (there is no God but Allah); and Allahu Akbar (Allah is the Greatest)." [Muslim]

Explanation: *Subhan Allah* is the Word of Glorification. The objective of this glorification is the acknowledgement and manifestation of the glory and loftiness of Allah. Seven chapters of the Quran begin with this word of glorification. For example, Chapter 57 begins with the Verse: "*Whatever is in the heavens and on earth – let it declare the Praises and Glory of Allah, for He is the Exalted in Might, the Wise.*" The word that manifests the Greatness and Loftiness of Allah is indeed the best of the words.

Alhamdu Lillah is Praising Word. The Holy Quran begins with this Praising Word. There is no greater honour for man than that the words of glorification of Allah are always on his tongue. There is no other way of thanking Allah for his innumerable gifts and blessings than acknowledging from our tongues and hearts the goodness and the exaltedness of Allah. Therefore, the Prophet of Allah (pbuh) has said: "*Praise is the peak of gratefulness.*" It is also called as a supplication. Hence, it is stated in a Saying: "*The best supplication is praising Allah.*" Although, evidently nothing is sought in this Praising Word, Allah has promised to bestow on His servant more blessings on praising and thanking Him. (See the Quran, 14:7.) Therefore, this word can be called the best supplication. Moreover, just as remembrance of Allah without His love cannot be called Allah's remembrance similarly just praising Allah without His love cannot be called Allah's praise. (See *Al-Fawayid li-Ibn al-Qayyim*, p.183.) Love is the best of the things which are desired.

The importance and loftiness of the Praising Word can be gauged by the fact that everything in the universe is engaged in praising Allah. (See, the Quran, 17:44) Every creature of the universe and every law of the universe manifest the excellence and beauty of Allah. The last call of the people of the Paradise will be the Praising Word. (See, the Quran, 10:10)

La ilaha illallah (There is no God but Allah) is the Word of Monotheism. This word manifests that there is no God except Allah and that every other thing in the universe is the creature of Allah. There is none except Allah who can be accepted as the Absolute Sovereign and worthy of worship. Man is obligated to be an obedient servant of Allah and offer his devotion of worship to Him alone. There is no other entity except Allah whom man can call his Master and Lord and make centre of his devotion and worship. The teaching of monotheism is found in previous scriptures too. For example:

"Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates." (Deut. 6:4-9)

In another place, it is stated:

"Do not worship any other god, for the Lord, whose name is Jealous, is a jealous God." (Exodus, 34:14)

In yet another place, it is stated:

"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or

worship them; for I, the Lord your God, am a jealous God." (Exodus, 20:4-5)

Allahu Akbar (Allah is the Greatest) is the Word of Exaltation. This is used to manifest the greatness of Allah. Every other thing in the universe is the creature of Allah and hence none is greater than Him.

All the aforesaid four words comprehensively manifest the praise, glorification, oneness and exaltation of Allah. Because of this, the loftiness of these words has been extensively described in the Sayings of the Prophet, so much so that the Paradise has been described as a dry and flat land, and these words as its gardens and trees. In another Saying, the Prophet of Allah (pbuh) has said: لَأَنَّ أَقْوَانَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا "Uttering 'subhan Allah, walhamdu Lillah, wa la ilaaha illallah wallahu akbar' are more dearer to me than all the things on which the sun rises (i.e. these words are more dearer to me than the world and everything in it)."

(٢) وَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى شَجَرَةٍ يَأْبِسَةِ الْوَرْقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرْقُ فَقَالَ: إِنَّ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثُسَاقِطُ ذُنُوبَ الْعَبْدِ كَمَا يَتَسَاقِطُ وَرْقُ هَذِهِ الشَّجَرَةِ۔

(2) It is narrated by Hazrat Anas that once the Prophet of Allah (pbuh) passed by a tree whose leaves had dried up. When he struck at it with his stick, the leaves fell down. He said: "Indeed the words: 'Alhamdu Lillah (Praise be to Allah), Subhan Allah (Glory be to Allah), La ilaaha illallah (there is no God but Allah), Allahu Akbar (Allah is the Greatest)' eliminate the sins of the servant (of Allah) as the leaves of this tree have fallen." [Tirmizi]

Explanation: If a person utters these words consciously and with full understanding, it can change his ideological and practical life and can erase all his mistakes and faults. These words are enough to change a man's life.

(٣) وَ عَنْ أَبْنَى ذَرٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْكَلَامُ أَفْضَلُ؟
قَالَ: مَا اصْطَفَى اللَّهُ بِلِنْكَتِهِ "سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ". (مسلم)

(3) It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) was asked: "Which word is the best?" He said: "The one which Allah had selected for His angels: 'Subhan Allah wa bi-hamdihi' (Glory be to Allah and with His Praise)." [Muslim]

Explanation: 'Subhan Allah wa bi-hamdihi' is similar to Subhan Allah wa Alhamdu Lillah. In view of its importance, loftiness and meaningfulness, this has been included in the best of such words and has been stipulated as a Salat for the angels. It is said in one of the Sayings of the Prophet (pbuh) that the sins of the person who repeats these words one hundred times daily will be pardoned even if they happen to be equal to the froth of the sea. If man repeats these words daily with full understanding, they are bound to affect his life and change his character and conduct.

(٤) وَ عَنْ أَبْنَى هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَلْمَاتٌ خَفِيفَاتٌ
عَلَى الْلِسَانِ ثَقِيلَاتٌ فِي الْمِيزَانِ حَبِيبَاتٌ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَ
بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ. (بخاري، مسلم، ترمذى)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are two words which are light on the tongue, heavy in the scale and are dearer to Rahman: 'Subhan Allah wa bi-hamdihi, Subhan Allah al-Azeem' (Glory be to Allah and with His Praise, Glory be to Allah, the Most Sublime)." [Bukhari, Muslim, Tirmizi]

Explanation: Allah likes these two words very much. They tilt the scale of righteous deed. In spite of these qualities, it is not very difficult to remember and utter them.

(٥) وَ عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوَّلُ مَنْ يُدْعَى إِلَى
الْجَنَّةِ يَوْمَ الْقِيَمَةِ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّائِي وَالضَّرَاءِ.
(البيهقي في شعب الایمان)

(5) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "The people who are called first on the Day of Judgement towards the Paradise will be those who praise Allah in good and bad days." [Baihaqi]

(6) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْحَمْدُ لِأَنْسٌ
الشُّكْرُ مَا شَكَرَ اللَّهَ عَبْدٌ لَا يَحْمَدُهُ۔
(البيهقي)

(6) It is narrated by Hazrat Abdullah bin 'Amr that the Prophet of Allah (pbuh) said: "Praise is the foundation of gratefulness; the servant, who does not praise Allah, does not thank Him." [Baihaqi]

(7) عَنْ مَعَاذِيْ بْنِ آنَسٍ قَالَ: إِنَّ اللَّهَ لَيُرْضِي عَنِ الْعَبْدِ
أَنْ يَأْكُلَ الْأُكْلَةَ فَيَخْمَدُهُ عَلَيْهَا أَوْ يَشْرَبَ الشُّرْبَةَ فَيَخْمَدُهُ عَلَيْهَا۔
(مسلم، ترمذی)

(7) It is narrated by Hazrat Ma'az bin Anas that the Messenger of Allah (pbuh) said: "Allah will be pleased with that person who praises Him after eating the food and praise Him after drinking the water." [Muslim, Tirmizi]

(8) وَ عَنْ أَبِي مُؤْسَى الْأشْعَرِيِّ قَالَ قَالَ لِي رَسُولُ اللَّهِ ﷺ: لَا أَذْلِكَ
عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟ فَقُلْتُ: بَلِي، فَقَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ۔
(مسلم و بخاري)

(8) It is narrated by Hazrat Abu Musa Ash'ari: I was told by the Prophet of Allah (pbuh): "Shall I not tell you about the word which is from the treasures of the Paradise?" I said: "Yes, indeed." He said: "La hawla wa la quwwata illa billah (there is no power and no strength save in Allah)." [Bukhari, Muslim]

Explanation: "La hawla wa la quwwata illa billah:" changing from one state to another, and getting strength to do so, is not possible without Allah's help. If Allah's help is not with man, he cannot desist from committing sins nor can he perform righteous deeds. Hence, the objective of this word is that man

should believe Allah to be the source of all power and strength. Man cannot overpower anything with the help of his own strength. If this word is repeated consciously, it will reveal on man his own helplessness, help him end his arrogance, and he will trust Allah alone instead of trusting himself and others. It is mentioned in another narration that when man utters this word, Allah says: "*My servant has become obedient and has adopted the way of obedience.*" (Baihaqi)

(٩) عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةً أَنْفُسٍ مِّنْ وُلْدٍ إِسْمَاعِيلَ -
(بخاري و مسلم)

(9) *It is narrated by Hazrat Abu Ayyub Ansari that the Messenger of Allah (pbuh) said: "Whoever repeats ten times, 'La ilaha illallahu wahdahu la sharika lahu, lahu al-mulku wa lahu al-hamdu, wa huwa 'ala kulli shayyin qadeer,' (There is no God but Allah, He is One, there is no partner to Him, dominion is for Him alone, all praise is for Him alone, and He has Power over all things) he is similar to that person who has freed four slaves from the progeny of Ismail."* [Bukhari, Muslim]

Explanation: Setting free a slave is a very charitable deed which results in great rewards. One can imagine the rewards that a person gets if he frees a slave who is a progeny of a prophet.

(١٠) وَعَنْ أَبِي مَالِكِ نِيَّا الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْطَّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمَلِّأُ الْمَيْزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمَلِّأُ أَوْ تَمَلِّأُ مَا يَبْيَنَ السَّمَوَاتِ وَالْأَرْضِ -
(مسلم)

(10) *It is narrated by Hazrat Abu Malik Ash'ary that the Prophet of Allah (pbuh) said: "Cleanliness is half of the Faith. Alhamdu lillah (Praise be to Allah) fills the scale, and Subhan Allah walhamdu lillah (Glory be to Allah and Praise be to Allah) fill (the space) between the heavens and the earth."* [Muslim]

Explanation: That is, cleanliness is the requirement of Faith. It is obligatory on man to keep not only his body and apparel clean but also his inside. Whosoever keeps his mind clear of wrong beliefs, bad thoughts and ideas and keeps his outside clean, indeed completes his Faith.

Subhan Allah walhamdu lillah are such words that there is no end to their blessings and reward.

(١١) وَ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ: فَقَالَ عَلِمْنِي كَلَامًا أَقُولُهُ، قَالَ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْغَنِيْرُ الْحَكِيمُ، قَالَ: فَهُوَ لَأَنِّي، فَمَا لِي؟ قَالَ: قُلِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي -
(مسلم)

(11) It is narrated by Hazrat Sa'd bin Abi Waqqas that an Arab came to the Prophet of Allah (pbuh) and said: "(O Prophet of Allah), teach me some words which I can recite." He said: "Say: There is no God except Allah, He is One, there is no partner to Him; voluminous be the Greatness of Allah; copious be the Praise to Allah; Glory be to Allah the Lord of the Worlds; there is no power and no strength save in Allah, the Exalted in Might, the Wise." He (the Arab) said: "These are all for my Lord, what is for me?" He said: "Say: O Allah, forgive me, have mercy on me, guide me and give me sustenance." [Muslim]

Explanation: It means that along with praising and glorifying Allah, you can seek from Him forgiveness, mercy and lawful sustenance, and also seek every kind of esoteric and exoteric good from Him.

(١٢) وَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْجَحَّاجَ أَوِ الْعُمْرَةِ وَلَا أَعْلَمُهُ إِلَّا قَالَ الْغَرْبُو يَقُولُ كُلُّمَا يَرْزُقُ عَلَى ثَيَّبَةٍ أَوْ فَدْ كَبَرٌ ثَلَاثًا ثُمَّ قَالَ: لَا

اللَّهُ أَلَا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ۔ أَئْبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ
اللَّهُ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَخْرَابَ وَحْدَهُ۔ (بخاري)

(12) It is narrated by Hazrat Saalim bin Abdullah from Hazrat Abdullah bin Umar that he said: Whenever the Messenger of Allah (pbuh) used to return from Hajj or 'Umrah – I think he mentioned it to be Jihad – while climbing a hill or hillock he used to say 'Allahu Akbar' thrice and say thereafter; 'There is no God but Allah, He is One, there is no partner to Him, dominion is for Him alone, all praise is for Him alone, and He has Power over all things. We are returning back in such a state that we are repenters, worshipers, prostrators, and extollers of our Lord. Allah fulfilled His promise, helped His servant, and vanquished the troops all by Himself.' [Bukhari]

Explanation: Whenever the Prophet (pbuh) climbed a higher place, he used to pronounce Allah's Greatness. Every height reminded him of Allah's Exaltedness. On the one hand, he used to praise Allah copiously and on the other hand, used to express his servitude. There cannot be any other beautiful scene of human life than this.

(13) وَ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى
إِمْرَأَةٍ وَ بَيْنَ يَدَيْهَا نَوَىًّا أَوْ حَصَّى تُسَبِّحُ بِهِ فَقَالَ أَلَا أُخْبِرُكَ بِمَا هُوَ
أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ فَقَالَ: سُبْحَانَ اللَّهِ عَدَدُ مَا خَلَقَ فِي
السَّمَاوَى وَ سُبْحَانَ اللَّهِ عَدَدُ مَا خَلَقَ فِي الْأَرْضِ وَ سُبْحَانَ اللَّهِ عَدَدُ
مَا خَلَقَ بَيْنَ ذَلِكَ وَ سُبْحَانَ اللَّهِ عَدَدُ مَا هُوَ خَالِقٌ وَ اللَّهُ أَكْبَرُ مِثْلُ
ذَلِكَ وَ الْحَمْدُ مِثْلُ ذَلِكَ وَ لَا إِلَهَ إِلَّا اللَّهُ مِثْلُ ذَلِكَ وَ لَا حَوْلَ وَ لَا
قُوَّةَ إِلَّا بِاللَّهِ مِثْلُ ذَلِكَ۔ (ابو داؤد)

(13) It is narrated by Hazrat Sa'd bin Abi Waqqas that he went to the house of a lady with the Prophet of Allah (pbuh). There were pebbles or fruit kernels in front of her on which she counted Allah's praise. He (the Prophet) said: "Shall I not tell you

سُبْحَانَ اللَّهِ عَنْدَ مَا خَلَقَ فِي السَّمَاوَاتِ وَسُبْحَانَ اللَّهِ عَنْدَ مَا خَلَقَ فِي الْأَرْضِ وَسُبْحَانَ اللَّهِ عَنْدَ مَا خَلَقَ بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَنْدَ مَا هُوَ خَالِقٌ "I glorify Allah to the count of things that have been created in the heaven; I glorify Allah to the count of things that have been created in the earth; I glorify Allah to the count of things that have been created between them (between the heaven and the earth); and I glorify Allah to the count of things that Allah is the Creator of. Similarly (say) with Allahu Akbar; similarly with Alhamdu Lillah; similarly with La ilaha illallah; and similarly with La Haula wa la Quwwata illa billah." [Abu Dawood]

Explanation: It is understood from this Saying that it is enough to have the spirit of praising Allah if one is unable to repeat the praising in increasing numbers. However, it does not mean that it is wrong to fix a number while uttering the words of praise and glorification. Rather, the objective is to stress that in Islam there is no room for ostentation and that man should focus his attention to the real spirit and objective of the Religion. It has been reported that the Prophet of Allah (pbuh) used to count the words of praising and glorification on his fingers. (Abu Dawood)

It is narrated in another Saying that the Prophet of Allah (pbuh) had instructed the women to safeguard the *Takbeer* (*Allahu Akbar*), the *Taqdees* (*Subhan al-Malik al-Quddus*) and *Tahleel* (*La ilaha illallah*) and count the *Tasbeeh* on the joints of the fingers. (Abu Dawood)

THE MODERATE WAY

(١) عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ أَنَّ النَّبِيَّ ﷺ قَالَ: الْسَّمْتُ الْحَسَنُ
وَالْتَّوْدَةُ وَالْأَقْتَصَادُ جُزُءٌ مِّنْ أَرْبَعٍ وَّعِشْرِينَ جُزْءًا مِّنَ النُّبُوَّةِ۔
(ترمذى)

(1) It is narrated by Hazrat Abdullah bin Sarjis that the Messenger of Allah (pbuh) said: "Good character, forbearance and moderation are the twenty-fourth part of the Prophethood." [Tirmizi]

Explanation: That is, these attributes are not ordinary or of lower degree. These attributes had a very special place in the character of the Prophets of Allah. The extent to which a person cultivates these attributes in his character and conduct to that extent he is said to have these loftier characteristics of the Prophethood.

Moderation is required in every aspect of life. The wise and intelligent person is that who adopts a moderate way in all aspects of his life.

(٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الدِّينَ
يُسَرٌ وَلَنْ يُشَادَ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَيَدُوا وَ قَارُبُوا وَ أَبْشَرُوا
وَ اسْتَعْيَنُوا بِالْغَدْوَةِ وَ الرَّوْحَةِ وَ شَيْئًا مِّنَ الدُّلْجَةِ۔
(بخارى)

(2) It is narrated by Hazrat Abu Hurairah that the Messenger of Allah (pbuh) said: "The Religion is easy. Whenever any one of you wrestled with the Religion, it defeated him. Hence, adopt moderation, approach the religious issues (and Allah) with ease, give glad tidings, and seek help from early morning and evening and a part of the night." [Bukhari]

Explanation: It means that the Religion of Islam is not an affliction for man. Indeed, Islam means the correct and natural way of life. To walk on the path of nature is quite easy except for the one who has rebelled against his own nature. Because of short-sightedness, misunderstanding and other wrong factors, people have made the natural Religion an affliction for themselves and have related their self-made difficulties to the Religion.

The fact that has been stressed in this Saying is that such a moderate way has been recommended in the Religion which one can very easily adopt, and hence, one should not adopt exaggeration and extremism in respect of Islam. You should adopt a moderate path in life, be responsible and worship Allah only early in the morning, evening and for a part of the night, so that you can provide for yourself that strength which eases the difficulties of life and achieves for you a comfortable and successful life. It is stated in the Holy Quran: يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ لَكُمُ الْعُنُوتَ "Allah intends every facility for you; He does not want to put you to difficulties." (2:185)

(٣) وَ عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ سَمْرَةَ السَّوَّاَئِيِّ قَالَ: كُنْتُ أَصْلِي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَوَتُهُ قَصْدًا وَ خُطْبَتُهُ قَصْدًا۔

(Muslim)

(3) It is narrated by Hazrat Abu Abdullah Jabir bin Samura al-Sawayee that: "I used to pray with the Messenger of Allah (pbuh); his Salat was moderate and also his sermon was moderate." [Muslim]

Explanation: That is, the *Salat* of the Prophet of Allah (pbuh) was neither lengthy nor very brief. His sermon too was such; it never used to be very lengthy and leave the audience distracted.

(٤) وَ عَنْ عَمَّارٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَ قَصْرَ حُطْبَتِهِ مِئَةً مِنْ فِيهِ فَأَطْلَلُوا الصَّلَاةَ وَ أَقْصِرُوا الْحُطْبَةَ وَ إِنَّ مِنَ الْبَيَانِ لَسِحْرًا۔
 (مسلم)

(4) It is narrated by Hazrat 'Ammaar that: I heard the Prophet of Allah (pbuh) saying: "Indeed longer Salat and shorter sermon is the proof of a person being wise (in the affairs of Religion). Hence, lengthen the Salat and shorten the sermon. Indeed, some sermons are bewitching." [Muslim]

Explanation: It means that the sermon should not be lengthy; it should be shorter as against the Salat. It is unwise to shorten the Salat and lengthen the sermon. Some sermons are so eloquent that they are bewitching. Brief sermons do not lessen their effectiveness; rather they increase their effects.

(٥) وَ عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَ النَّيْتِ وَ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَدَرَ أَنْ يَقُومَ فِي الشَّمْسِ وَ لَا يَقْعُدُ وَ لَا يَسْتَظِلَّ وَ لَا يَتَكَلَّمَ وَ يَصُومُ فَقَالَ النَّبِيُّ ﷺ: مُرْؤُهُ فَلْيَتَكَلَّمْ وَ لْيَسْتَظِلَّ وَ لْيَقْعُدْ وَ لْيَتَمْ صَوْمَةً۔
 (بخاري)

(5) It is narrated by Hazrat Ibn Abbas that the Messenger of Allah (pbuh) was delivering a sermon when he saw a man standing. He asked about him. The people said: "He is Abu Israel. He has vowed that he will stand in the sun, neither will he sit, nor seek the shade, nor talk and will fast." He (the Prophet) said: "Tell him to talk, seek the shade, sit and complete his fast." [Bukhari]

Explanation: Torturing the body and killing the soul are not the objective of Religion of Islam. The objective of Islam is purification of soul and not its murder. Fasting is enough to control the undue desires of the soul.

It is also understood from this Saying that it is not necessary to fulfil a non-essential or un-Islamic vow; rather, it is mandatory not to do so.

(٦) وَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَذْوَمُهَا وَ إِنْ قَلَّ.

(بخاري، مسلم)

(6) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "The best deed with Allah is that deed which is continuous even if it is a little." [Bukhari, Muslim]

Explanation: Perseverance is very important with regard to performance of righteous deeds. Every good deed of a Believer shows his relationship with his Lord. Giving up a good deed means that man has hurt that relationship which he had with his Lord. Evidently, it is not a good thing to lessen the relationship that man has cultivated and established with his Lord. Perseverance on good deeds is possible only when man's conscience is alive and he has adopted a moderate attitude with regard to the acts of worship and good deeds, and bears that much burden only which he can carry. By adopting the moderate way, man can lead a balanced life.

(٧) وَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَ عِنْدَهَا إِمْرَأَةٌ قَالَ: مَنْ هُنِيهِ؟ قَالَتْ هُنِيهِ فُلَانَةٌ تَذَكُّرُ مِنْ صَلَاتِهَا قَالَ: مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ. فَوَاللَّهِ لَا يَمْلِئُ اللَّهُ حَتَّى تَمْلُؤَ وَ كَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَأَوْمَ صَاحِبَةٌ عَلَيْهِ.

(بخاري و مسلم)

(7) It is narrated by Hazrat Ayesha that once the Messenger of Allah (pbuh) entered the house when a woman was sitting with her. He asked: "Who is she?" She said: "She is such and such lady who is renowned for her Salat (i.e. she performs the Salat much)." He (the Prophet) said: "Stop, you are responsible to the extent of your endurance. Allah does not become weary unless you become weary, and that Religion (obedience) is dearer to Him on which its adherent perseveres."

Explanation: Only that obedience and servitude of man is dearer in the sight of Allah which is not temporary but is performed throughout his life.

(٨) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَنْ يُنْجِي أَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ! قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَتِهِ فَسَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا وَشَيْئٌ مِنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا۔
(بخارى و مسلم)

(8) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "None of you will get deliverance because of his deed." People asked: "Not even you, O Prophet of Allah?" He said: "Not even me unless Allah's Mercy does not cover me. Hence, adopt moderation, approach the religious issues (and Allah) with ease, and walk moderately (spend time in worship) in the early morning and the evening and a part of the night, you will reach your destination." [Bukhari]

Explanation: That is, man should not be in any delusion that he can get admitted into the Paradise on the basis of his deeds; none can claim that he has fulfilled all the conditions of servitude of Allah. The best attitude for man is to adopt a moderate way of life in this world and hope for the mercy and forgiveness of Allah that he will reach the objective of his life.

(٩) وَعَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ لَا تُشَدِّدُوا عَلَى أَنفُسِكُمْ فَيُشَدِّدَ اللَّهُ عَلَيْكُمْ فَإِنَّ قَوْمًا شَدَّدُوا عَلَى أَنفُسِهِمْ فَشَدَّ اللَّهُ عَلَيْهِمْ فَتُلَكَّ بَقَائِيَهُمْ فِي الصَّوَامِعِ وَالدِّيَارِ رَهْبَانِيَّةَ نَ ابْتَدَعُوهُمْ ما كَتَبْنَاهَا عَلَيْهِمْ۔
(ابو داؤد)

(9) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) used to say: "Do not be harsh on yourselves, otherwise Allah will be harsh on you. A nation was harsh on itself, Allah was harsh on it. These are its remnants that you find in the hermitages and monasteries; the Monasticism which they invented for themselves, We did not prescribe for them." [Abu Dawood]

Explanation: The last sentence of the aforesaid Saying is a part of Verse 27 of Chapter 57 of the Quran. It means that all

the commands given by Allah are natural and are easy to obey. You should not invent for yourselves hardships and undue restrictions. Previously, when a nation (i.e. the Jews and the Christians) opposed the natural religion and invented a number of hardships and restrictions, Allah too was harsh on them. Monasticism was invented by the Christians; Allah had not instructed them to do so. These are their remnants which are found even today in the hermitages and monasteries. It is the duty of the Muslims to follow the moderate Religion of Islam and should not follow the customs of those who do not realise the gifts of Allah and have gone astray from the natural path.

It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: إِنَّ هَذَا الدِّينَ مُتَبِّعٌ فَأَوْغَلُوا فِيهِ يِرْفِقٍ وَلَا تُبَيَّضُوا إِلَى أَنْفُسِكُمْ عِبَادَةُ اللَّهِ فَإِنَّ الْمُتَبَّعَ لَا أَرْضًا قَطَّعَ وَلَا طَهَرَا أَبْقَى (قال العزاق في تخرج الأئمَّاء رواه احمد من حديث انس والبيهقي ن حديث جابر "Indeed this Religion is solid. Try to obtain it gently. Do not make the worship of Allah abominable on yourselves (by inventing undue hardships), because a speeding traveller neither covers the terrain nor spares his mount (i.e. he kills his mount and never reaches his destination)." (Ahmed, Baihaqi)

MIRROR OF FACTS

(١) عَنْ إِبْرَاهِيمَ عَائِدَ قَالَ: قَالَ رَسُولُ اللَّهِ: يَا عُمَرُ إِنَّكَ لَا تُسْأَلُ عَنْ أَعْمَالِ النَّاسِ وَلَكِنْ تُسْأَلُ عَنِ الْفِطْرَةِ۔ (بيهقي في شعب الإيمان)

(1) *It is narrated by Hazrat Ibn 'Aayid that the Prophet of Allah said: "O Umar, you will not be asked about the deeds of people; but you will be asked about the nature (Islam)." [Baihaqi]*

Explanation: It is a part of a lengthy Saying. It is understood from that Saying that the Prophet of Allah (pbuh) accompanied the coffin of a person. When the coffin was placed on the ground, Hazrat Umar said: "O Prophet of Allah, do not perform his funeral prayer; he was a sinner." The Prophet of Allah (pbuh) looked at the people and enquired: "Has anyone of you seen him performing some Islamic deed?" One person said: "Yes, O Prophet of Allah, he had performed the duty of guard one night in the Way of Allah." Then he performed his funeral prayer. On that occasion, he said those words which have been quoted in the above Saying.

You will not be questioned about the deeds of the people. The real importance is given to the nature i.e. Islam, which should be given due consideration. However good the deeds might be if they are not accompanied with Islam, they are worthless in the sight of Allah. The nature should not be overlooked. You should not be so infatuated with looking at the deeds of others that you fail to notice your own nature. This will be oppression. You should not forget that sometimes embers remain hidden in the ashes. It is your responsibility to protect people's Faith and Islam. If someone has turned away from his nature, he is devoid of the soul of life; try to revive his life. When it is found, do not deny it.

(٢) وَ عَنْ عَائِشَةَ قَالَتْ: مَا سَمِعْتُ رَسُولَ اللَّهِ يَنْسِبُ أَحَدًا إِلَى الدِّينِ.

(2) It is narrated by Hazrat Ayesha that: "I have not heard the Prophet of Allah (pbuh) relating any person except towards the Religion (of Islam)." [Abu Dawood]

Explanation: That is, the Prophet of Allah (pbuh) never encouraged national and racial glorying. The nobility that Islam confers is so great that these things are of no consequence. In every work he used to give preference to Islam. If he had conferred titles like *Siddique*, *Farouque*, *Abul Masaakin*, *Zul Janahin*, or *Saifullah*, it was just to encourage his Companions and strengthen the Islamic standards.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ يَقُولُ: إِنَّ اللَّهَ يَقُولُ: إِنَّ أَدَمَ تَفَرَّغَ لِعِبَادَتِنِي أَمْلأَهُ صَدْرَكَ غَنِّيًّا وَ أَسْدُدَ فَقْرَكَ وَ إِلَّا تَفْعَلَنَّ مَلَكًّا يَدَكَ شُغْلًا وَ لَمْ أَسْدُدْ فَقْرَكَ.

(احمد، ترمذی)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah says: O child of Adam, free yourself for my worship, I shall fill your bosom with contentment and block your poverty. If you do not do so, I shall fill your hand with the occupations (of the world) and shall not block your poverty." [Ahmed, Tirmizi]

Explanation: That is, the reward of worship and servitude of Allah will be that you will become indifferent to others than Allah and will not care others. Because of the knowledge and Allah's perception, you will become rich. Your sustenance becomes blessed and you will never be degraded. Allah will become the protector of your honour, and you will get such contentment with meagre sustenance that a rich man cannot get from all his vast wealth.

If you get yourself engaged in the occupations of the world neglecting the worship and servitude of Allah, you will never achieve the contentment and will always be distressed

and your greed for wealth never ends. You will lose the contentment of the heart and the greed to acquire more and more of the world will render your life miserable.

(4) وَ عَنْ أَبْنِ أُمَّةٍ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَنْظُرُ إِلَى مَحَاسِنِ امْرَأَةٍ أَوَّلَ مَرَّةً ثُمَّ يَغْضُضُ بَصَرَهُ إِلَّا أَخْدَثَ اللَّهُ لَهُ عِبَادَةً يَجِدُ حَلَاقَهَا. (احمد)

(4) It is narrated by Hazrat Abu Umama that the Messenger of Allah (pbuh) said: "When a Muslim sees the beauty of a woman for the first time and then he lowers his eyes, Allah will create for him such a worship in which he finds delight." [Ahmed]

Explanation: It means that if perchance a person's sight falls on the beauty of a woman, he should not try to see her again; rather he should lower his eyes. If a person protects his sight, Allah grants him a gift more delightful than the beauty of a woman. That is, he will experience something that is beyond the external beauty and which is much more delightful. The worship mentioned in this Saying means the true perception of Allah, as can be gathered from another Saying. While saying farewell to his representative, the Prophet of Allah (pbuh) said to him: أَوَّلَ مَا تَذَعُّهُمْ عِبَادَةُ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرُهُمْ أَنَّ اللَّهَ عَزَّ ذَلِكَ قَدْ فَرِضَ عَلَيْهِمْ (First of all invite them to the worship of Allah, and when they have perceived Allah, inform them that Mighty and Exalted Allah has obligated on them five Prayers in the day and night.) (Muslim) That is, the first thing to do was to make them aware of Allah and then tell them about the five obligated Prayers.

(5) وَ عَنْ أَبْنِ عُمَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا النَّاسُ كَالْأَيْلَبِ الْمِائَةَ لَا تَكَادُ تَجِدُ فِيهَا رَاجِلًا. (بخاري، مسلم)

(5) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "Indeed people are like those one hundred camels among which not even one is found fit for carrying luggage or travel." [Bukhari, Muslim]

Explanation: This Saying shows that highly skilled people are found less in number. Frustration sets in when one ignores this fact. It is foolishness to desire that everyone should be equally lofty, brave, merciful, and intelligent. However, no society should be bereft of highly skilled people. Along with them moderately skilled people are enough to develop a society. It is impossible not to have weak people in the society.

(6) وَ عَنْ زَيْدِ بْنِ خَالِدٍ بْنِ الْجُهْنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَوْى
ضَالًّا فَهُوَ ضَالٌ مَالِمٌ يُعَرَّفُهَا۔
(مسلم)

(6) *It is narrated by Hazrat Zaid bin Khalid al-Juhni that the Prophet of Allah (pbuh) said: "Any who retains a stray animal, has himself gone astray until he does not make an announcement about it." [Muslim]*

Explanation: According to the Islamic point of view, greatest loss is not that of wealth and property; rather, it is the loss of personality. If a person acquires material gain at the cost of his personality, he is not an intelligent trader. The most valuable thing that a man possesses is his personality. After losing it, he exists as a disgraced person. Not only wrong beliefs and ideology destroy man's personality, oppression, greed, shameful behaviour, disloyalty, bad deeds, etc. also destroy it. The definition of the best life is that man should be on the straight path which takes him to Allah and without which he cannot perceive of a complete life. If a person retains a stray animal without making an announcement about it, he has himself gone astray as that stray animal. He retained the stray animal without caring that the real owner of the animal would be put to hardship. This is the most dishonourable and selfish attitude.

(7) وَ عَنْ أَسْمَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَ لِي النَّبِيُّ ﷺ: لَا
تَؤْكِنْ فَيُؤْكَنْ عَلَيْكَ۔
(بخاري)

(7) *It is narrated by Hazrat Asma that the Messenger of Allah (pbuh) told me: "Do not hold back, it will be held back from you too." [Bukhari]*

Explanation: That is, do not be a niggard. The others have a right in your wealth. If you hold back your wealth from others, remember that whatever you have got is not because of miserliness but because of the mercy and generosity of Allah. He can take back his gifts declaring you as ungrateful person. The wise thing would be to adopt a liberal attitude in life and be firm on it.

(8) وَ عَنْ مُصْعِبٍ بْنِ سَعْدٍ قَالَ: رَأَى سَعْدٌ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تُنْصَرُونَ وَ تُرْزَقُونَ إِلَّا بِضُعْفَائِكُمْ۔
(بخاري)

(8) It is narrated by Hazrat Musa'b bin Sa'd: that Sa'd thought that he had superiority over those who were indigent. Hence, the Prophet of Allah said: "You are helped and given sustenance but for the indigent." [Bukhari]

Explanation: That is, you should not feel superior over the indigent and the weak. If you fight against the enemies of Islam in the battlefield and spend your wealth on the indigent in the Way of Allah, you should not forget Allah is also the Allah of the weak and the indigent and that their supplications are effective and are accepted by Allah. Their supplications play an important role in your getting sustenance and being victorious against the enemies.

(9) وَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا تَنْصَبُ صَدَقَةً مِنْ مَالٍ وَ مَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًا وَ مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفْعَةً۔
(مسلم)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Charity does not decrease the wealth; Allah increases the prestige of a servant who adopts forgiveness; and Allah bestows loftiness on the one who adopts humility." [Muslim]

Explanation: Allah likes charity, forgiveness and humility. These attributes take man to a loftier ethical position. Allah

wants His servants not to be devoid of the ethical loftiness. To think that by adopting these attributes one incurs losses is a misconception. In this life only materialistic principles alone do not work, but the tradition of Allah also plays a role which the material law cannot suspend. It is the duty of the Believer to take into consideration the spiritual viewpoint instead of the materialistic viewpoint. Adopting Islamic attributes results in benefits rather than losses. If a person does not understand the importance of these attributes and desists from adopting them, he harms himself in every respect.

Spending in charity does not decrease the wealth. Rather, it gets increased from different aspects. Charity cleans the wealth and by using cleaned wealth one is able to cultivate a clean mind and heart. As against this, if the wealth is not spent on the poor and other needy persons, it remains unclean and this unclean nature of the wealth affects the person who uses it; his heart and mind are rendered unclean and he will be deprived of the contentment of Faith. Apart from this, Allah's Wrath will also descend on him and his wealth can also get destroyed. Many examples can be cited in this regard. Hoarding of wealth, quite often, creates resentment and anger in the people and that anger may get converted into violence and destroy the hoarder of the wealth. Charity not only cleans the wealth, but Allah protects the wealth from ruination and develops it further.

Forgiveness is not a sign of weakness. Rather it increases the prestige and honour of the one who forgives. Humility is the elegance of human personality. It creates in man a beauty which is more attractive than his external beauty. Adopting humility does not disgrace man. On the contrary, arrogance makes the man unlovable. Such a person becomes hateful in the sight of the people. Allah does not like arrogance and an arrogant person eventually gets disgraced. There are many instances in the human history in this regard, which are enough to caution us.

(١٠) وَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ إِنَّهُ لَيَأْتِي الرَّجُلُ
الْعَظِيمُ الْسَّمِينُ يَوْمَ الْقِيَمَةِ لَا يَزِنُ حَتَّى يَغُوضَهُ اقْرُؤُوا: فَلَا تُقْيِمُ
لَهُمْ يَوْمَ الْقِيَمَةِ وَرَزْنَا- (مسلم)

(10) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "On the Day of Judgement a very fat man will arrive but he will not weigh (in the Sight of Allah) as much as a mosquito. Read (the Verse): "On the Day of Judgement, We shall not give them any weight." [Muslim]

Explanation: This Saying shows that man's real asset is his personality. Ignoring development of the personality is a very serious crime. Faith and righteous deed cultivate man's personality and grant it loftiness. Whether a person is weighty or weightless can be decided only on the basis of his personality. If a person is outwardly very weighty but has not acquired any greatness and loftiness because of his ideology and character, then he is actually quite weightless. The most apparent thing which pushes man into the deep pit of ignominy and deprives him of honour and dignity is the Unbelief, and then his wrong practical life and bad deeds. In the Verse that has been quoted in this Saying, the main defect of the weightless people has been described as the Unbelief. The entire Verse is as follows: أُولَئِكَ الَّذِينَ كَفَرُوا بِإِيمَانِ رَبِّهِمْ وَلَقَاءِهِ "They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter); vain will be their works, nor shall We, on the Day of Judgement, give them any Weight." (18:105)
